

3

A SECOND  
SOLEMN CALL  
ON  
Mr. ZINZENDORF,

OTHERWISE CALL'D

COUNT ZINZENDORF, &c.

*The Author and Advocate of the Seēt of Herrnhuters,  
commonly known by the Name of Moravians or  
Unitas Fratrum, TO ANSWER ALL AND EVERY  
CHARGE BROUGHT AGAINST THEM, AND TO  
PUBLISH THE PROMISED THIRD PART OF HIS  
EXPOSITION, &c.*

With some Remarks concerning a Pamphlet, intitled,

AN ESSAY TOWARDS GIVING SOME JUST IDEAS OF  
THE PERSONAL CHARACTER OF COUNT ZIN-  
ZENDORF, &c.

---

By the late HENRY RIMIUS, Esq;

---

L O N D O N:

Printed for A LINDE, Bookseller to her Royal Highness the  
Princess of WALES, in *Catherine-Street*, in the *Strand*; and  
sold by J. ROBINSON, in *Ludgate-Street*, and by J. COOK,  
under the *Royal Exchange*. M.DCC.LVII.

GOVERNMENT

STATIONER





THE  
P R E F A C E  
O F T H E  
E D I T O R.

**T**HE following Sheets were drawn up by the late ingenious Mr. *Rimius*, not long before his Decease, with a View to give the Public some farther Information concerning the pernicious Tenets and crafty Designs of the *Herrnbuters*, and their Patriarch Count *Zinzendorf*. The Author's *candid Narrative of the Rise and Progress* of this Sect, together with the *Supplement*, and his *Solemn Call* on the

*Count* to answer the Charges brought against him (not to mention several other Pamphlets that had appeared against them, among which that of the learned Author of *the Moravians compared and detected* holds the first Rank) having made the Party sensible, that their Reputation and Interest in this Kingdom would shortly dwindle to nothing, if not kept up by some Shew of an Answer; this gave Birth, at length, to the first and second Part of a Book, entitled, *An Exposition, or true State of Matters objected in England to the People known by the Name of Unitas Fratrum*, published in 1755. As there was then a third Part promised, which might probably call upon Mr. *Rimius* to animadvert upon That likewise, he purposed to delay the Publication of the Observations he had to make on the two former, 'till such Time as this their Promise was fulfilled. But after fruitlessly waiting for the same upwards of a Year, and not knowing when it might suit the Party to help the labouring Mountain to bring forth the long expected Burden; he thought it incumbent on him to hasten Matters, by once more solemnly calling upon

upon the *Count* to answer to what had been laid to his Charge by him and others; which had been hitherto either left unanswered, or replied to by the Party in an unsatisfactory Manner, by meer Shifts and Evasions.

Such were the Inducements that moved Mr. *Rimius* to compose the following Tract, which as the Reader will perceive by the frequent References made to the Party's *Exposition*, &c. and by what the Author himself mentions, P. I. p. 9, and P. II. p. 92, is but Part of a larger one, which is still in being, and will be published hereafter, if Circumstances shall require it. Whether or no the Author intended that both Parts of this *second Solemn Call* should appear together, and in the Form they now are, is uncertain. It may be presumed from the *Sameness* of the Account given, in both, of the Motives that led him to compose this farther Confutation of the Party's Writings, that, had he lived some Days longer, he would have blended the two Parts together, and have suppressed some Observations that occur in the Beginning

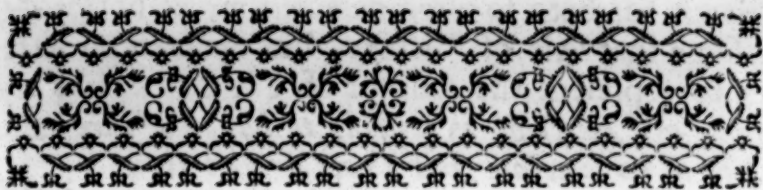
ginning and Middle of the second Part of this Performance, as they had been already mentioned, almost *verbatim* in the first. Howbeit, the Author not having made this Change himself in his *Manuscript*, either for want of Time or from some other Motive, the Editor thought he was not at Liberty to undertake it, but gives the whole just as he found it. Another Thing the Reader is desired to observe is, that as the Author quotes, or refers to Books that he had by him, and might consult whenever he pleased; he has, in some few Places, forgot to set down the Pages, intending to insert them before the Work went to the Press. The Editor, for want of these Books, had it not in his Power to supply this Defect. He gives Notice likewise, that the IVth *Appendix*, referred to in P. I. p. 29, was not at Hand, when the three first were printed off; which is the Reason why it doth not appear in its proper Place, but at the End of the Performance.

Whatever Notions the *Count* and his Followers may entertain of the late Author, from Prejudice or Resentment, it  
must



must be said, in Justice to his Memory, that he was a Man of great Candour and Integrity; indefatigable in his pursuit after Truth, and equally zealous in propagating it, when once discovered. Curiosity alone prompted him, at first, to pry into the Principles and Practices of this *upstart Sect*, for the Discovery of which he spared neither Pains nor Cost. In the Prosecution of his Design, and with a View to be the better able to form a Judgment of the Merits of the Cause, he underwent the Fatigue of reading a vast Number of Books *pro* and *con* upon the Subject. And no sooner was he convinced, by a strict and impartial Inquiry, that the Heads of the Party, under a Pretence of Self-denial were aspiring after Power, and hid Doctrines of Uncleanneſs under the Veil of an apparent Sanctity; than he determined, at all Events, to unmask them, that the People of this Nation might be upon their Guard against the Wiles of these crafty *Innovators*. And such hath been the Success of his Labours, that not a few of those that had entertained a very favourable Opinion of these Men and their Tenets, for want of proper Information

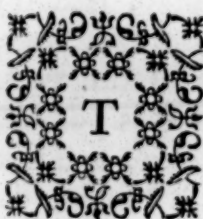
mation, are now convinced of the fatal Tendency of both; while a far greater Number, by perusing the Author's Works, will be furnished with a sure Preservative against the Venom of their Errors. On these Accounts it is presumed that the following Tract will not be less acceptable to the Public, than the former have been; and that the Reader will do Justice to the Memory of a Man, whose sole View in writing against the *Herrnbuters*, was to stand up in Defence of Truth, at the same Time that he was labouring to promote the Interest of the *Protestant Religion* in general, and of the *established Church* in particular.



A

Second SOLEMN CALL, &c.

PART I.

HE pernicious Principles and bad Practices of the *Hernbuters*, commonly call'd *Moravians*, have been laid open so evidently, and with so much Success, as to make them become abhorred by every impartial Man that has been at the Pains of informing himself of them; and Mr. *Zinzendorf*, the Founder and Chief of that Sect, having hitherto scarce offered any Thing else against the clear Evidence brought against him, than Shifts and Evasions and flagrant Impostures, has not been able any longer to stand his Ground against the Voice of Truth, but has fled this Country with his *Collegium artissimum*, *i. e.* such as have been tutor'd by him in the most secret Parts of his Plan. Would any one, after this, imagine, that the Party, or such of them as are left behind, should take upon them to pretend, that they had overcome their Adversaries? Yet such is their matchless Assurance, and so much are they inured to those base Artifices, their Pa-

B

triarch

triarch has been so often detected in, as not only to assume that Air of Victory, but even to go so far, as to represent the Author of *The Moravians compared and detected*, as wishing to have eat Fire rather than to have wrote that *Traēt* against them.

Boasts of so idle and pitiful a Nature, did the Party confine themselves solely to the pampering each other with them, might be looked upon as hardly worth the least Notice. But as they are spread abroad, undoubtedly with a View of deceiving the Unwary and Ignorant, and as their Chieftains appear determined to play, in this Country, the same Game over-again, which they have play'd in others, when detected, viz. by making a Shew of quitting it, whilst, by trusty Persons left behind, they carry on their Schemes in a crafty and underhand Manner; it is fit, I presume, that the Silence, which has been observed, these two Years, with respect to them, merely out of Indulgence, and to give the Party as much fair Play as possible, as will appear hereafter, should be broke; and that the *Moravian* Patriarch, who, though absent, directs his Followers as much as if he were actually present, and has every Transaction concerning them, reported to him, (witness his own Writings) be once more called upon, as I do hereby, in a solemn Manner, to give a full and categorical Answer to what has been laid to his Charge; a Thing, which though attempted by the Party, has never been done to the Satisfaction of the Public. This, however, will not be the sole View of these Sheets; as that *inimitable Leader*, I am sorry to say it, notwithstanding his Pretences to the contrary, doth not stick at making use of the vilest Deceptions for obtaining his Ends: I think proper, after having pointed out those Devices used by him for screening himself, to give a List of sundry *Zinzendorfsianisms*, alias *Lyes*, forged by him in a Writing, (intituled,



(intituled, *An Exposition, or True State of the Matters objected in England to the People known by the Name of Unitas Fratrum*) published here in England, in two Parts, about two Years ago, with some Animadversions on them. I purposed to have laid it before the Public, with other Matters, after he should have finished his promised Answer; but as my Adversary thinks fit to withhold the Close of the said Answer, it appears necessary to anticipate Part of what I else should have postponed, by giving the Public a further Idea of *Herrnbutism ad interim*, and that chiefly for the Sake of the Unwary, who might easily be deceived by the Party's Illusions. How great soever my Desire is of consulting the Reader's Ease by being as brief as possible, I must acquaint him, before-hand, that in some Places, where Matters are studiously entangled or wrongly represented by Mr. Zinzendorf, it will not always be in my Power to be as concise as I could wish; and I hope, therefore, to meet with his Indulgence on that account.

When in the Month of *April* 1753, I had published the *Candid Narrative of the Rise and Progress of the Herrnbuters, commonly called Moravians*, their holy Leaders, in spite of that Performance being supported throughout by evident Proofs, were pleased to stigmatize it with the Name of a Libel; and, in order to secure themselves against answering the Proofs set forth there, they pretended to be willing to suffer as the *primitive Christians* had done. However, the *Narrative*, to the Sorrow of the Chieftains of the *Herrnbuters* and the Disappointment of their Money Schemes, meeting with a favourable Reception from the Public, an Advertisement was inserted in all the News-papers of *June* 2, 1753, in which Promises were given, that an Answer to the Charges brought against them, should

shortly be published on their Part. It being but just and equitable to expect the Defence of an accused Party; these Promises, made in so solemn a Manner, were so far advantageous to the *Herrn-butlers*, that the Public was thereby kept in Suspense. Yet, as it evidently appeared from their Conduct and Declaration, they never had any Intent of giving an Answer. For, this very Advertisement, was by the Party, *two Years after*, denied to have been inserted by them in the News-Papers; and they have charged it on Well-wishers of theirs; and so far have they been from dealing honestly by the Public, that, *during this long Time*, they never did contradict this Promise, or acquaint the Public, that it did not proceed from them, and that the promised Answer was not to be expected at their Hands. Of a Piece were the rest of their succeeding Actions, which had no small Resemblance to a running Fight. For, though no Answer appeared during the Time abovementioned, notwithstanding they were publicly called upon to give one: they, nevertheless, were not wanting to publish Pamphlet after Pamphlet, in which Endeavours were used to run down the *Narrative*, yet always keeping at a respectful Distance from the Matter objected against them. The Titles of these valuable Pieces, which likewise abound with high Encomiums on *Herrn-butism*, doubtless, for keeping up the drooping Spirit of the Party, are as follows: 1. *The Ordinary's Remarks.* 2. *An Introduction to the Method or Way of the Church of the Brethren in dealing with Souls.* [This Pamphlet was afterwards denied by the Party to have been published by them.] 3. *A Modest Plea for the Church of the Brethren.* [This Pamphlet, it is pretended, likewise was not written for the World, but for the Sake of the Methodists, &c.<sup>1</sup>]

4.

(<sup>1</sup>) As the Party had before publicly disown'd the *Methodists* it is surprising, that they should pretend to take any further Concern

4. *The Plain Case of the Representatives of the Unitas Fratrum.* 5. *A Representation of the English Brethren in Union with the Unitas Fratrum.* 6. *A Summary Instruction for the travelling Brethren.*

These are but a few Particulars out of many, concerning the Conduct of the *Herrnbut* Leaders to the End of the Year 1754; which having been set forth more fully by me elsewhere; (<sup>2</sup>) I beg Leave to refer the Reader thereto. As for their Conduct since that Time to this Day, Incidents of no less Consideration offer themselves to our View. An ingenious and learned Author, having been at the Pains, in a Treatise, intitled *The Moravians compared and detected*, to examine their System with a Retrospect to the ancient Heretics, and to represent *Herrnbutism* in its proper Colours; a Piece was published in Feb. 1755, on the Part of the *Herrnbuters*, under the Title of *A Letter from a Minister of the Moravian Branch to the Author of the Moravians compared and detected*, with a Postscript from Mr. Zinzendorf to that Author. This Piece, which one would have imagined to contain a Refutation of

Concern about them. But it was, doubtless, done in order to evade an Accusation. May be, Mr. Zinzendorf and his Substitutes have even repented of their having publicly disowned them; and, perhaps, are desirous of patching up a Peace with them. In the Interim, it may not be improper, to insert here a very odd Canon concerning them, agreed upon at the *Herrnbut* Synod, held at *Marienborn* in 1744.

Seff. IX. Art. 8.

“ We cannot leave *Whitefield’s* Ground, or give Way to him.  
 “ His Ground remains our Ground. He has not built upon a  
 “ strange Ground, nor doth the Fault lie in his having mea-  
 “ sured beyond Bounds, or having measured further than he  
 “ ought; but it lies in the Error of Reprobation, which he has  
 “ adopted. Now, in Case he will labour with us, he must give  
 “ up this Error, and the other methodistical Errors kept to in  
 “ Practice: But if he doth not do it, we must build upon his  
 “ Ground.”

(<sup>2</sup>) See the Preface of the Supplement to the Candid Narrative.



that Performance, was nevertheless far from being such. It proved to be as little an Answer as all the *six* Pamphlets abovementioned, were an Answer to the Accusations laid, by me, to the Charge of the *Herrnhuters*. Besides two or three gross Prevarications, for which Mr. Zinzendorf, perhaps, will meet with a condign Chastisement, nothing is to be met with there, but a Chain of evasive Shifts; many of which might likewise be made use of in other Controversies. Thus Mr. Zinzendorf, with the Help of his Champion, according to Custom, had again beaten round the Bush, remaining in the Periphery, and saying something, but in Reality, little or nothing to the Purpose <sup>(1)</sup>.

About

(1) One should almost be apt to believe, that the Party makes it their *principal* Study to find out Shifts and Evasions, in order to amuse the Public; and, at the same Time, have an Appearance of having answered their Adversaries. Their Apologies and other Writings are stocked with them. I shall relate here some of the most curious: *Our Adversaries*, say they, *understand nothing of our Doctrine—We are a plain and open People; every body can know our Mind without Controversy; and our Count has lost principal Documents and Volumes, wherefore he cannot prove every Thing that is to be proved—No sensible Man can believe, that we, out of Stupidity, should produce Writings and Documents that are against us; wherefore, if any Thing contained in them, is, by Force, represented as such, the Fault is to be laid on the Reader, for not having been in a Condition to make a right Judgment, or for having, out of Malice, amused himself with Difficulties brought in over Head and Shoulders—Our Adversaries commit Sins against us; not unequal to the Sin against the Holy Ghost—Books are written against us by Satan's Apostles, who, under the Name of Clergymen, at present are orderly appointed in the World by the Devil, to make as many Souls as they can, lose their Salvation—Our Adversaries load a Curse on their Necks, which will sit heavy on them, and those that belong to them, because we and they fight with quite different Weapons; their Weapons being temporally supported by Reasoning, Pride and Temerity: whereas ours consist in a saving and afflicting Poverty grounded on the Friend; wherefore we know, that we shall be victorious; whereas they, with their Councils, at last will bury themselves down head-long, and striking on us, fly into Pieces, like a Hammer on an Anvil—They aim, as far as it lies in their*



About the same Time that this *seventh* Pamphlet was ushered into the World, on the Part of the *Herrnbuters*, it happened, that my *Supplement to the Candid Narrative* made its Appearance. It being full of authentic Facts, fit to open the Eyes, even of such as, to that Time, might have remained indifferent in the whole Affair; we may imagine, that Mr. Zinzendorf was not a little embarrassed to prevent the Impression that Piece, together with the Treatise of that learned Author just before taken Notice of, might make on the Minds of

their Power, at driving the Disciples of Jesus, before the Time comes, out of Europe and America, and making them wander with the Candlestick of the Gospel to the East—We can expect every Thing, but our Adversaries cannot; they, in a certain Period of Time, will be obliged, of their own Accord, to turn into the Road—People have attacked me (Mr. Zinzendorf) with whom I cannot enter the List; for, in case I was to answer them, I should be obliged to dispatch their profane Writings in a Manner, whereby they absolutely would lose their Reputation, and become a laughing Stock to the World—I (Mr. Zinzendorf) always labour for the Advantage of my Adversaries, to prevent their Confusion and Shame; and I keep back a great Number of Documents, which instantly would decide many a Question; yet, at the same Time, ruin for Life, this or that useful Man, sans retour, in the Opinion of upright People—Some Explication now and then appears insufficient to the Reader; but it cannot very well be helped; for he (Mr. Zinzendorf) conceals the best Arguments to his intimate Friends, in order to spare his Adversaries—He (Mr. Zinzendorf) is oftentimes obliged to give insufficient Answers, because he is asked by People, to whom he has no Cause, either politicè or theologicè, and sometimes even no Permission, to give sufficient Answers—The Saviour knows, why I (Mr. Zinzendorf) have done this. I know one Reason, the Saviour knows still a better one—It is needless, those Swines, which root up the Vineyard, should know this—&c. &c. &c. *Creutzreich*, p. 75, 237, 48. *Dedic. of the Creutzr.* p. 4. *Introduct of the Creutzr.* p. ult. *Bud. Collections*, p. 1. *Preface*, it. p. 479, 658. *Spangeb. Answer to 300 Questions*, p. 71. *Spang. Apol.* p. 35. *Mr. Zinzendorf's Letter to Abbot Steinmetz in Diar. Herrnbut.* p. 110. [Might not what is contained in these Passages, with many others too tedious to insert here, have been made use of in the Letter abovementioned? They have the same Tendency, viz. to shuffle and evade; and, with equal Propriety, could have been objected to the Author of the *Moravians compared and detected.*]

the Public. Being always ready to do any Thing, except the right one; he thought proper to have it proclaimed in the News Papers, that Queries might be proposed to him, which he promised to answer; and it was added, that a Person of his Acquaintance had engaged to use his Pen for that Purpose. Unfortunately for Mr. *Zinzendorf*, an anonymous Author made greater Dispatch in drawing up Queries than his Friend. They appeared in Public, and Mr. *Zinzendorf*, pursuant to the Declaration made on his Part, should have replied thereto. But it so fell out, that these Queries were different from those usually contrived between Mr. *Zinzendorf*, and Mr. *Spangenberg*, his right Hand as he calls him. Mr. *Zinzendorf* could not with safety enter the List, and accordingly, they were left unanswered, under that admirable Pretence of their being *indecent*, as indeed all Queries are, that touch Mr. *Zinzendorf* too much to the Quick.

Were I to relate those other Shifts and Evasions made Use of by the Party in the *News Papers*, about this Time; I should spin out this Account to a considerable Length, which I purposely avoid. The Attention of the Public, being now fixed on what at last, would come forth on the Part of the *Herrnbuters*; Mr. *Zinzendorf* found himself compelled to do something, for the Sake of saving Appearances. After having refused to answer those Queries, termed by him indecent ones, it would have been too hazardous a Thing for him, to aim at extricating himself, by publishing other Queries and Answers, contrived by him and a Friend, in a collusive Manner. However, he had no mind to favour the Public, with a clear, full and honest Answer to the several Articles laid to his Charge; wherefore he pitched upon a Way, which might make a shew of so doing, though in Effect it was  
far

far short of it. (1) I have here in View a Pamphlet, already mentioned above, which bears the Title of *An Exposition or true State of the Matter objected in England to the People known by the Name of Unitus Fratrum*; which was published in the Spring of 1755, and followed soon after, by a second Part, in which a *third Part* was promised *with Intimation, that it was ready for the Press*. Another Pamphlet, much about the same Time, was likewise ushered into the World by the Party, intituled, *An Essay on the Character of Count Zinzendorf*.

It is not my Business, at this Time, nor have I room for it, to make the Public thoroughly sensible, that this *Exposition*, for the greatest Part, is a Compound of Impostures, and an Insult on the Reader's Understanding, and that as for its Method, it has been contrived, by the Party, in so crafty a Manner, as to put it out of the Power of those that read it, to discover even those Impostures, which stand in no Need of a Refutation. This will sufficiently appear from a *View of this Exposition*, which I shall hereafter publish, and which would have appeared long ago, had not Mr. Zinzendorf, purposely and designedly, hindered me from it. At present I shall only say, that it is evi-

(1) As Queries could not any more help him out, he bethought himself of another fraudulent Way, *viz.* to attempt knocking down his Adversaries by Assertions. In pursuing this Method, he was in a State of Safety against the Reader's comparing what he laid before him, with the Charges themselves; he likewise had an Opportunity of skipping over the Proofs by which the Charges are supported, and could more easily avoid touching such Matters as stick to his Side. He could not but be sensible, that an intelligent Reader must see through the Artifice; wherefore, as he is never at a Loss for Palliatives, he has, before hand, secured himself against being reproached, on that Account, by making the Blame fall on *some Men of Character, especially his English Council, who, we are told, have advised him to draw up positive Positions*. See the Review prefixed to the Party's Exposition, p. 15.



dent, from this compendious Account of the Conduct of the Herrnhut Leaders, that full *half a Score of Writings* have been published, on their Part; consequently that they have not been wanting, either in Leisure or Opportunity, to give a direct, full and explicit Answer to their Adversaries. It is likewise visible, that they have spent near *Four Years* in Shifts and Evasions, and not judged those that are without their Pale, worthy of being honestly dealt with. But this is not all. Mr. Zinzendorf, whose Treasures in baffling those that attack him, are inexhaustible, has made himself *invulnerable*, and for what I know, may carry on his evasive Way of dealing with the Public, for *Four Years longer*, in hopes to prevent his Deceptions contained in the above Writings from being fully detected. For would it not be highly unjust, whilst a Man pretends to have still something to say in his Defence, to preclude him, and pass Condemnation? Doth not Equity demand, that such a Person should be heard out? Behind such a Line of Safety, it is, that our *Moravian Patriarch* has thought fit to intrench himself. As he could stand out no longer, he came forth at length with what he calls an *Exposition or true State of the Matter objected against the People known by the Name of Unitas Fratrum*, as has been said above; but apprehending that upon Examination, it would not stand the Test, he laid hold of an artful Stratagem for tying down his Adversaries Hands, *viz.* by not giving that *Exposition* intire, but promising a third Part, that should follow in *due Time*. Who sees not here another evident Proof of Mr. Zinzendorf's double and evasive Dealing, and that his intent is, *Things should be forgot?* That this has been his real Intention the Reader will scarce doubt, when he is told, that since the Promise made by Mr. Zinzendorf of publishing a third Part of his *Exposition*, near *Two*

Years have passed without its having been fulfilled to this Day.

If the Matters of Fact which I have been setting forth, will produce Astonishment in the Reader at the Party's abovementioned Pretences, as I doubt not but they will; how much will not his Astonishment increase, and his Indignation be raised by those downright Lies, which they have been guilty of in their late Writings, and which I am now going to animadvert upon? I sincerely declare, it is highly disagreeable to me, to make Use of this Expression; but Necessity compels me thereto, as I cannot detect my Adversary's Deceit, without giving it its proper Name. Moreover I have a Precedent before me of the same Kind, a List of *Zinzendorfsian Lies*, laid to his Charge abroad, having already appeared in Print; and so numerous have they been there, that Prelate *Bengelius*(<sup>1</sup>) tells us, *that People have ceased counting them*,

#### FIRST LIE.

It has been objected to Mr. *Zinzendorf*, that he calls his People a *Theocracy*, which, every body knows, is a *State under the immediate Governance of God alone*, as that of the *Jews* was formerly. Let us hear the Reply he (in his Exposition, Part 1. p. 23.) has made to this Charge. "By Theocracy," says he, is and must be understood, in the Society, that as the Authority private Persons have as Parents, must be in some Degree directed and regulated by the Father of the Commonwealth; so he, who is the general Father of all Men, must rule over all, &c."—To detect his false Dealing, I need but quote what he and his Party, long ago

<sup>1</sup> In his Delineation of the Brethrens Congregation so called, p. 336.

have solemnly declared to understand by the Word *Theocracy*. *A Theocracy*, says Mr. Zinzendorf and his whole Community, *is a Nation IMMEDIATELY subjected to God, and where his Servants act not as Teachers, but as Magistrates*. And it is well to be observed, that this Declaration stands in a Book intitled *Creuzreich* (*Regnum Crucis*) p. 40, on the Title Page of which he and his Party call on God to witness its Contents.

## SECOND LIE.

Mr. Zinzendorf, in order to claim a Merit, on Account of having taken upon himself the Advocacy of what he *abusively* calls the *Moravian Brethren*, tells us, that the Brethren's Interest had been neglected at the Treaty of *Osnabruck*, and that the Protestant Princes had not taken Care of that Church. Yet, that very Mr. Zinzendorf, in another of his Writings, professes downright, that the Protestant Princes had actually made Intercessions for her at that Time, and that no Fault could be laid to their Charge.

“ The Brethren's Interest, says he, (in his Exposition Part 1. p. 35, 36.) had been so neglected at the Treaty of *Osnabruck*, as to leave their Churches and Liberty of Conscience to the Mercy of their Sovereigns of another Religion, at a Time when all the other Protestant Interests were cared for; the Princes, who had formerly taken Care of that poor, old and distressed Church, no longer had any Ambition to claim their former Relation to her.”

The other Passage, in which just the contrary is said, runs in the following Words :

*At the Time of the great Negotiations of Peace in the Empire* (i. e. the Peace of *Osnabruck*) says he, *Intercessions were made in Favour of the Moravian*



Moravian Brethren at the Imperial Court, and it is not the Fault of any Protestant Prince, that they did not obtain a free Exercise of Religion, even in the Austrian hereditary Provinces.

These last Words are to be met with in a Petition of his to the King of Denmark, which stands inserted in a Book already mentioned, intituled *Creuz-zeich*, p. 235, on the Title Page of which, as hath been before observed, he and his Party have solemnly called on God to witness its Contents.

### THIRD LIE.

Mr. Zinzendorf, (in his *Exposition*, Part 1. p. 10.) says, that “ he knew nothing of the second Testimonial of *Tubingen*, before the passing the Act of 1749.”—For the Sake of such as may not have at hand the *candid Narrative of the Rise and Progress of the Herrnhuters, commonly called Moravians*, I must premise here, that Mr. Zinzendorf, in the Year 1733, had obtained of the Theological Faculty at the University of *Tubingen*, a Responsum or Testimonial in Favour of his Sect; that Faculty taking every Thing proposed by them to be fair, and not in the least suspecting to be falsely dealt with. However, Mr. Zinzendorf and his Party having afterwards pulled off the Mask, and shewed themselves in their true Colours, the said Faculty, by a second Responsum or Testimonial, dated May 8, 1747, set forth the real State of that Sect by Proofs from their own Writings and notorious Facts, that *they, at the Time of giving their former Responsum, had been deceived*. This last Responsum has been annexed by me, at full Length, to the *candid Narrative*, and I have charged Mr. Zinzendorf, in the first Place, with having fraudulently concealed it to an honourable Parliament, when petitioning for an Act in her and his Party’s Favour.

in

in 1749: and secondly, with having deceitfully laid before it, as a Voucher in their Behalf, Part of the former Responsum abovementioned, given in 1733. Now Mr. Zinzendorf has endeavoured to evade these Charges, by pretending, as may be seen above, that he knew nothing of that second Responsum of *Tubingen*, before passing the Act of 1749; the contrary of which I am going to convict him of. Whoever compares the Time of this Responsum being given, viz. *May 8, 1747*, with the Time of the Parties obtaining the Act of Parliament, which happened in *June 1749*, will scarce find it probable, that in the Space of *full two Years*, Mr. Zinzendorf should never have come at the Knowledge of that second Responsum. But the following Fact will still more detect his Deception. Dr. *Fresenius* at *Frankfurt*, having published several Writings against him; our *Moravian* Patriarch, at length, grew so much incensed, as to send a threatening Letter to the Magistrates at *Frankfurt*, dated *May 7, 1748*. This Letter the Magistracy of that Free and Imperial City communicated to Dr. *Fresenius*, *ad statum legendi*; who thereupon, *June 20, 1748*, answered it, and particularly objected there against him, *that the Theological Faculty at Tubingen had, a Twelvemonth before, given a second Responsum against him, and therein exposed his Schemes, and declared, that they, at the Time of giving their first Responsum in 1733, had been imposed upon*. This Letter was printed in the same Year 1748, and consequently must have been known to Mr. Zinzendorf, long before his petitioning the Parliament in 1749. To this Proof I shall add another. The Right Reverend the Lord Bishop of *Exeter*, from a laudable Motive of coming at the Truth of divers Facts advanced by Mr. Zinzendorf in his *Exposition*, has been at the Pains of writing to several Universities and Places, which could

could give the best Information with respect to these Facts, communicating withal to them Mr. Zinzendorf's own Writing for their better Information. Among these, that very Theological Faculty at *Tubingen*, which gave the second Responsum above-mentioned, being applied to, they, in their Responsorial Letter to his Lordship, (which the Reader will find annexed to these Sheets both in *Latin* and *English*) refute Mr. Zinzendorf's Imposture concerning this Article in the following Manner: *we are very much surprized, say they, at the Count's asserting, that our second Responsum, which, with a distinguished Applause, has been received by our Divines, had been unknown to him before the passing the Act of Parliament (in 1749). For, at that Time, (viz. when in 1747 the second Responsum was given) he had his Emissary, Mr. Timeus, among us, who fish'd out every Thing, and, without all Manner of Doubt, has likewise given him Intelligence of this Responsum. Moreover, that Responsum was, in 1748, already twice in public print. How can it therefore have been unknown to the Count, who is so overmuch curious and assiduous in collecting all Writings touching him.*

#### FOURTH LIE.

It is said (in the Additions to the first Part of Mr. Zinzendorf's *Exposition*, p. 51) "that the poor  
 " Divines at *Tubingen* must have been worried near  
 " fourteen Years, in order to revoke or defend  
 " themselves against what they had asserted  
 " upon long and mature Deliberation."—(1) It is  
 necessary,

(1) This likewise relates to the second Responsum of the Theological Faculty of *Tubingen*, given May 8, 1747, and which the Party, as has been said, has concealed to an honourable Parliament; otherwise no Act possibly would have passed in their Favour.



necessary, before I take these Words in Hand, to inform the Reader, that, in the Party's Writing just quoted, a considerable Number of historical Facts, among which this is one, have been handled by a Person, calling himself the *Editor*; yet, whatever has been said by him concerning them, ought as surely to be laid to Mr. Zinzendorf's Charge, as nobody among the Party is authorized to treat of any Thing belonging *ad historiam fratrum Moravensium* (under which Head these Facts, doubtless, are to be referred), but Mr. Zinzendorf himself, or such as are ordered so to do by the Synod (at which Mr. Zinzendorf has a negative Vote). For proving this, I shall quote here a Sydonical Canon, resolved upon at their Synod at *Marienborn* in 1744, Sess. 11. Art. 31, and which is as follows: "No body of the Congregation must write *historica*, unless Brother *Lewis*, (i. e. Mr. Zinzendorf) or whoever is appointed for that Purpose by the Synod; otherwise nobody can warrant them." Now to the above Words themselves. The Intention of the Party here is, to induce the Reader to believe, that some Person or other had solicited, nay worried that Faculty to revoke their former Responsum, given in 1733, and that its Members had yielded to Sollicitations carried on for that Purpose, during fourteen Years. In order to shew the Enormity of this Lye, it must be observed, that Mr. Zinzendorf, having experienced, that those Testimonials, which he procured to himself from all Parts of the World, would no longer screen him against People's examining his Doctrines and Undertakings, and that Divines, who, according to his own Words, had *the Year before declared him orthodox, declared him* Favour. For evading this Charge of an high Crime and Misdemeanour, as it really is, they have mustered up all that Craft and Malice can suggest to them.

*heterodox*

*heterodox the Year following*, endeavoured to strike a home Stroke, by inviting the *Württemberg Church*, in a Letter dated and signed by himself *March 27, 1747*, (<sup>1</sup>) to send Deputies to a Synod of his convoked at *Marienborn*; which, had it been complied with, would, in all Probability, have been attended with an irreparable Division in the Protestant Church abroad; whilst he and his Sect, at all Events, would have reaped the greatest Advantage thereby. Upon this Letter of Invitation sent by Mr. *Zinzendorf*, the Theological Faculty at *Tubingen* was enjoined by their Sovereign, the Duke of *Württemberg*, to give their Opinion; which they did *May 8, 1747*, by that second *Responsum* mentioned in the foregoing Article, and which has been annexed to the candid Narrative. Now, as this is the very Paper the Party dwells upon in the Words quoted at the Beginning of this Paragraph, from their Writings; the Reader, by what has been hitherto said, will find, that, far from any body else having solicited that Faculty, or worried it, as the Party terms it, to give that *Responsum*; Mr. *Zinzendorf* himself, by his own Letter of Invitation, which he again has acknowledged in his natural Reflections, p. 104, and made a Merit of it, is the Occasion of its having been given. The following Words, taken from that Faculty's *Responsorial Letter* to his Lordship the Bishop of *Exeter*, annexed to these Sheets, will still further shew the Party's Impudence in forging the above Lye. *The Count has not stood to his Promise*, (made at obtaining the first *Responsum* of that Faculty in 1733) *but published sundry Homilies, Hymns and Writings, stuffed with prodigious Errors. This has drawn after it an universal Contradiction of the Divines of the Augsburg Confession, even of such as before favoured the exiled Moravian Church. Where-*

(<sup>1</sup>) See Dr. *Fresenius*, T. 3. p. 901.

fore when in 1747 HE PETITIONED the Ecclesiastical Consistory at Stutgard for some Divines of the Theological Faculty at Tubingen to assist at his Synod at Marienborn, his Serene Highness the Duke of Wurtemberg, by a Rescript, desired the Opinion of that Faculty thereupon. At that Time Dr. Wiseman was Dean of our Faculty, who, as is usual, drew up a *Responsum* (which is that of May 8, 1747) and set forth the Reasons, why it was not adviseable that any one of our Divines should be sent to that Synod.

## FIFTH LIE.

Mr. Zinzendorf says, (in his *Exposition*, Part I. p. 10.) “ that that *Responsum* had been said to “ have been stolen out of the Desk of a dying Man, “ or subreptitiously obtained.”—Here he makes Use of one of his *Salvos*, viz. *it is said*, in order to be able to come off in Case of Need. I shall by continuing to quote the Words of the abovementioned *Responsorial Letter*, likewise disprove, what Mr. Zinzendorf has advanced here, against better Knowledge, they are as follows: *it is downright false, that this Responsum had been stolen out of the Desk of a dying Man and subreptitiously obtained; the Count himself acknowledges* (p. 10, 11, of his *Exposition*) *that by inserting it, it could be seen, that that Responsum was sent to the Consistory at Stutgard* (the supreme Court for Ecclesiastical Affairs in the Dutchy of Wurtemberg, in which Dutchy Tubingen is likewise situated) *in order to inform it about some Particulars.*

## SIXTH LIE.

It is said by Mr. Zinzendorf (in his *Exposition*, Part I. p. 12.) “ that the Letter of Dr. *Weisman* to “ the Commission of Stutgard, was thought so “ incon-



“ inconsiderable a Thing, &c.”—Here Mr. Zinzendorf, in order to puzzle the Reader, and give a Gloss to his Lye, calls that second *Responsum* of the Theological Faculty at *Tubingen*, a Letter of Dr. *Weifman* to the Commission of *Stutgard*. The following Words, taken from the abovementioned *Responsorial Letter*, refute that Lye advanced by him. *It is false, that this second Responsum of our Faculty drawn up by Dr. Weifman, (then Dean of the Faculty) had been thought an inconsiderate Thing. For, it has been received, as already mentioned, with universal Applause, even by the Consistory; (¹) and it was in 1748, twice printed.*

## SEVENTH

(¹) Mr. Zinzendorf, in his *Exposition*, Part I. p. 12, says, “ that the Consistory at *Stutgard*, in their Answer, adopts afresh “ the old Testimonial of 1733,” (i. e. the first *Responsum* of the Theological Faculty at *Tubingen*.)—’Tis pity, that Mr. Zinzendorf has not inserted all the Words of that Consistory, or published their Answer intirely; which he, and not his Adversaries, had in his Power to do, having the Letter, which that Consistory wrote to him, in his Possession. Be it permitted me, to quote here, from the *Responsorial Letter* of the Theological Faculty at *Tubingen*, to his Lordship the Bishop of *Exeter*, what belongs to that Matter, and which is as follows: *the Consistory at Stutgard, answer’d the Count, that, though it did not abolish the first Responsum of the Theological Faculty at Tubingen given in 1733, it having been given conformable to the State of that Time, when the Count’s Orthodoxy was still believed to be sound; yet, that for various Reasons, no Divines could be sent to his Synod. To this the Consistory likewise added many Admonitions to recall the Count from his Errors and pernicious Institutions.* It is to be observed, that the abovementioned Answer of the Consistory to Mr. Zinzendorf, has never, to my Knowledge, appeared in print, nor has Mr. Zinzendorf thought proper to publish it, because the Contents were against him, as may be seen by the Words just quoted. With what Conscience then, can this false Dealer say, in his *Exposition*, that “ this Answer likewise should have “ been put in *Latin*, and that then it need not to have been “ done in *English*.” Had that Answer been in print, it certainly would likewise have been published by me in *English*. However, as Mr. Zinzendorf, by inserting the above Words in his *Exposition*, has been the Occasion that Inquiries have been made abroad concerning that Answer; the Reader may judge

## SEVENTH LIE.

“ A Man should be puzzled,” says that crafty Patriarch in the same Place, “ if he should see the  
 “ University of *Glasgow* revoke an Advice given to  
 “ the Minister of *North Berwick* in *Scotland*, be-  
 “ cause it had been said, that *Berwick upon Tweed*  
 “ was quite another Thing, than *North Berwick* in  
 “ *Scotland*. So,” adds he, “ a Revocation given  
 “ by the Divines of *Tubingen* to the Presbyterians  
 “ at *Herrnbut*, for no other Reason but because the  
 “ episcopal Church at *Herrnbaug* thinks, speaks, or  
 “ sings otherwise, can never turn to their Honour.”

—— This likewise relates to the second *Responsum* of the theological Faculty at *Tubingen*. If Mr. *Zinzendorf* had had the least Intent to act as an honest Man, he should directly have shewn, that there is as great a Distinction between *Herrnbut* and *Herrnbaug*, as there is between *North Berwick* and *Berwick upon Tweed*; item, that Mr. *Zinzendorf*, who, in an equal Capacity, has acted as the Head both of *Herrnbut* and *Herrnbaug*, and has a Call jointly subscribed by Deputies of *Herrnbut* as well as *Herrnbaug* (<sup>1</sup>), nevertheless was not one and the same Person. It is certainly a very true Proverb, that whoever distinguishes well, teaches well; but with respect to Mr. *Zinzendorf*, it may justly be said, that he distinguishes in order to impose the better on

by the above authentic Quotation from the *Responsorial Letter* of the Theological Faculty of *Tubingen*, how basely this Patriarch has behaved towards the Public; by alledging only a Part of the Consistory's Answer, as far as it could serve his Ends, and leaving out the Reason, why it did not abolish the first *Responsum* of 1733, viz. that it was conformable to the State of that Time, i. e. the Year 1733, but not any further applicable to him and his Sect; and that for this Reason, they endeavoured to recall him from his pernicious Institutions.

(<sup>1</sup>) See below the sixteenth *Zinzendorfsan Lie*.

the

the Unwary. The Reader, by inspecting the *second Responsum* of the theological Faculty at *Tubingen*, annexed to the *Candid Narrative*, which Mr. *Zinzendorf* occasioned by his Letter of Invitation sent from *Herrnhaug* or *Marienborn*, as hath been said above (whereas he procured the *first Responsum* of that Faculty by acting from or for the Place called *Herrnbut*) will find, that the Divines confine themselves to no Place or any particular Inhabitants of Places, but judge on Mr. *Zinzendorf's* Writings and other authentic Facts. And to shew farther, what was the Object of these Divines by giving their *second Responsum*, we shall add out of the above-mentioned *Responsorial Letters*, the following Words: *In fine, the very Inspection of the second Responsum, given by our Faculty, shews, that it regards the Count's whole Undertaking, and all his Enterprizes.*

#### EIGHTH LIE.

Mr. *Zinzendorf* says, (in his *Exposition*, Part I. Page 5.) “ that one may of the Provost of *Herbrechtingen*” (i. e. Prelate *Bengelius*) “ as well say, that he approved, as he disapproved of Mr. *Zinzendorf's* Sect.” “ Such, adds he, “ is the piteous State of the present Age.” Again, says he, “ I know what that good Man said about his Book when he died, but I will not tell.”—— I have, in the *Supplement to the Candid Narrative*, and even in this Performance <sup>(1)</sup>, quoted on Purpose that Prelate's Words, in order that the Reader might thereby judge, whether there is room for the least Surmise of this Gentleman's having been inclined to approve of Mr. *Zinzendorf's* Sect. As the Reader, by these Passages, will be convinced of Mr. *Zinzendorf's* impudent Lie, committed in the above Words; I think, his Cant about the piteous

(1) See Page



State of this Age, consists in nothing else but that the World will no longer suffer him, under pretended Approbations, to shelter his Sect, though his own Writings condemn it. That this worthy Man may not be traduced by the *Herrnbut* Patriarch after his Death, as he has been in his Life-time, (see *Suppl. to the Cand. Narrative*, P. 25.) I shall quote the following Passage out of the abovementioned *Responsorial Letter* to his Lordship the Bishop of *Exeter*, in order to shew, that what Mr. *Zinzendorf* willingly would make the Reader believe by the above Hints, is a false Story, contrived for no other Purpose, but that of grossly imposing on the Reader: *It is likewise most false, that Prelate Bengelius when dying, did revoke his Opinion concerning the Count and his Church. We have wrote to his Friends, who constantly attended him, when on his Death-bed; and they have solemnly declared, that he never said a Syllable concerning that Matter.* Another Proof for convicting Mr. *Zinzendorf* of his Falseness, may be met with in the Appendix, No. 2, being Part of a *Responsorial Letter* of the theological Faculty of *Leipzig* to his Lordship the Bishop of *Exeter*; to which I beg Leave to refer the Reader.

#### NINTH LIE.

“ There is no such Thing among us as Informers “ by Office,” says Mr. *Zinzendorf* (in his Exposition, P. I. p. 30.)—Setting aside, for the Sake of Brevity, a Number of Facts, that can be produced for proving the contrary of what Mr. *Zinzendorf* has, against better Knowledge, asserted here, I shall confine myself to relate one of Mr. *Zinzendorf*’s Canons, published in *Fetter-lane Chapel*, Aug. 16, 1752; whereby it will appear, that all, and every one of them are Informers, by Office. It is said there, *that every Member of the Congregation, should*  
always

*always be ready to discover to the Elders, whatsoever should come to his Knowledge, of any Member having acted or spoke any thing to the Prejudice of the Brethren, especially finding Fault with any of their Maxims, speaking slightly of them or their Actions; and though it might seem, as if a Person should turn Informer, and though he (Mr. Zinzendorf, or the Disciple, as he is called there) knew, that here in England the Name was odious, and the Person deemed infamous; yet, in our Saviour's Matters, it was quite otherwise; that such as gave Information did well; but they who concealed the Breach of any of the Rules and Orders of the Church in the Person of any Member thereof, was equally guilty with them, and, for so doing, was absolutely under a Ban, or Curse—And let us further hear the tremendous Significancy of the Curse, by which this Decluder endeavoured to frighten his Flock into Compliance. It was added, that the Congregation (by which no body else but Mr. Zinzendorf or his Substitutes, are to be understood) notwithstanding her motherly Tendernefs and Lenity, which she always was ready to extend to all her Children, could not remove such a Curse, no, not by the general Absolution to be pronounced on the thirteenth Day of November (this is the Day on which Mr. Zinzendorf conferred on the Saviour the Office of general Elder) for all Faults or Failings of the Brethren or Sisters, proceeding from Misapprehension or Ignorance; but must leave such to that Day, when that Wound once, shall appear with the reconciled Countenance. [This out-doth by far the arbitrary Power exercised by the Romish Pontif. If, formerly, it was justly observed, that had the Reformation not happened, the Church of Rome, under spiritual Pretences, would have carried its Tyranny so far as to make People feed on Hay and Straw; that Observation is still more applicable to Mr. Zinzendorf.] Should he dare deny that this Canon of his,*

as mentioned above, was ever published, he need but call me to an Account, and it shall be evidenced by Persons that were present at its Publication.

#### TENTH LIE.

Mr. Zinzendorf, in a Postscript added by him to a Pamphlet, intituled, *A Letter from a Minister of the Moravian Church to the Author of the Moravians compared and detected*, P. 43, says, “ that if “ ever a Synod of theirs had been held here, a certain *English* Brother Bishop should have been invited to it”——As by these Words he denies, that ever a Synod had been held here by him, let him stand convicted of a Lie from the Preface of his Sermons at *Zeyst*; where he explicitly mentions, that a Synod of his had *been held at London in 1741*. (See the said Preface.) Moreover, in *Spangenberg's* Declaration a Writing is to be met with, dated from the Synod at *London in 175 . . . .*; besides which, I can produce Witnesses who were present at his Synods here.

#### ELEVENTH LIE.

Mr. Zinzendorf (in his Exposition, Part I. p. 22.) says, “ that he had laid a solemn Declaration “ of all the most private Principles and Customs “ of theirs, before the Church of *England*.” Let the Reader compare this Passage, which relates to a Paper, intituled, *a Rationale of the Brethrens Church*, printed by the Party, in their *Acta Fratrum*, with the following Canon, resolved upon by the Party, at one of their Synods, held at *Marienborn in May 1744*, and he will find by their own Acknowledgment, that they have Regulations that cannot be printed or published, the Cause of which their grand Deluder is crafty enough to palm on the Saviour.



viour. The Words, Seff. 2. Art. 6. are as follows.

“ The Saviour is not of Opinion, that the Regulations of our Congregation should be printed.

“ It would be as much as if all Goings in and out

“ of a Fortrefs were printed.” If then Mr. Zinzen-

*dorf* has Myfteries, as hath been acknowledged

here, and to which I could add other Confessions

of his to the same Purpose, had I Leisure for so

doing, he surely could not have informed the

Church of *England* of *all his most private Principles*

*and Customs*. And why was not their synodical Ca-

non likewise inserted in their *Acta Fratrum*; it be-

ing made before the Year 1749, to which Time

the Party, as may be seen above, pretends to have

published the Results of their Synods? I should

dismifs this Article here, were it not for another

Canon of theirs, resolved upon in the same Synod

in 1744, which deserves to be mentioned. It is

particularly worthy the Notice of the Legislature,

who thereby may perceive, what a Snake has been

received in the Bosom of the *British* Dominions, by

admitting this Sect, and what Consequences must

at length result to the present happy Establishment

of the Crown, in the illustrious Family on the

Throne, from these People, who, by being per-

mitted to increase their Party, gradually diminish

the Number of those that acknowledge his Maje-

sty's Title to the Crown of *England de jure*.

The Canon is as follows :

Seff. 2.

“ As it is demanded of People in *Pensylva-*

“ *nia*, in giving the Hand<sup>(1)</sup>, to declare, that

“ they are convinced, that no body has a Right

“ to the Crown but King *George*; our Brethren,

“ upon such a Thing being demanded of them,

“ must declare, that they are so little versed in the

(<sup>1</sup>) I suppose *stipulata vel juncta manu*, in lieu of taking the Oaths. See Remarks on this Canon in the Appendix, No. 3.

“ *Jus Publicum*” (*i. e.* Rights of Princes) “ and  
 “ in History, that they knew nothing of the Right  
 “ to a Crown, nor had a grounded Knowledge of  
 “ a *Pretender* ; but that they promised as much as  
 “ this, that they would not be subject to any one  
 “ but *that King George*, that HAD POWER to reign  
 “ over them”

Why has not our lying Patriarch, who, in the Words quoted at the beginning of this Article, will make us believe, that he has produced all the Results of their Synods to the Year 1749, likewise produced this Canon, and informed the Legislature of it? Had this been done, I very much doubt whether he would have obtained an Act of Parliament in his and his People's Favour. The Reader, upon consulting the Appendix, No. 3, will find very judicious Remarks on this Canon, made by the Regency of the County of *Eudingen* in their *Responsorial Letters* to his Lordship the Bishop of *Exeter*; to which I beg Leave to refer him.

#### TWELFTH LIE.

Mr. Zinzendorf will make the Public believe that the Report concerning *Streiter Eben* (*Matrimonies of Wariours*) as they are called, is without Foundation; nay, he is so presumptuous as to stile it a downright Lie with respect to those Moravians, whom he knows.—I might suspect him of hiding himself behind the Words, *with respect to those Moravians whom he knows*, it being certainly true, that the native *Moravians* that did come to him never knew of such Things; the whole being an Invention of his own. But this Plea, should he make use of it hereafter, will be of no Service to him, as Matters laid before the Public, must be judged according to common Interpretation, without having regard to reserved Meanings. I shall therefore  
 prove

prove from his own Writings (he being the Person, against whom the Controversy is directed) that what are called *Streiten Eben*, or *Wariour Matrimonies*, are usual among the Party. In his respectable Documents, the *Budingian Collections*, t. 2. p. 256, he speaks in the following Manner to his Followers: *Ye know, what Difference there is between good orderly Matrimonies* (which, in another Place, he only calls a *Contubernium civile*: Sermons at *Zeyst*, p. 206.) and *Wariour Matrimonies*. Again, in their 1829th Hymn, v. 7. they sing of a *Wariour-matrimonial Choir*. I forbear mentioning any more Places, those I have produced being sufficient to convict him of the above Lie, which now is become a double one, as the Imputation brought against his Adversaries returns and lies at his own Door.

### THIRTEENTH LIE.

Mr. Zinzendorf, in the same Paragraph, will have it, that the Charge brought against him, with Respect to the *Worship* (of those that cohabit) is a *down right Lie*.—I need but quote his own Words, from his *Nat. Refl.* p. 56, and the Reader will be convinced, that the Assertion made by him, in the above quoted Place, and p. 24, is a premeditated Lie, and what he so impudently has charged on his Adversaries, recoils on himself. *I do not understand the Conjunction of Sexes in Christians*, says he in the quoted Place, *any otherwise, than in sensu æconomico & ministeriali by Office, by Command of God, according to the Liturgy of a Sanctuary on Purpose appointed for it, called the Conjugal Bed, WHERE two Persons, of whom one represents, for a Time, the Husband of all Souls, and the other the whole Congregation of Souls; KEEP A DAILY WORSHIP, and where among other Office Duties and Church Graces it comes to pass, that Children respectively are begotten*  
in



*in the Name of Jesus, and conceived in the Name of the Church.* This Passage has already been quoted against him, in the Cand. Narrative, p. 57. Yet, Mr. Zinzendorf doth not chuse to answer thereto, but contents himself with bare Assertions, and charging his Adversaries with Lies and Misrepresentations, with which he alone is to be reproached.

#### FOURTEENTH LIE.

Again, he pretends in the same Paragraph, that *the Sanction of the Act, (i. e. of Coition) by the Presence of Church Elders;* (which is a Charge that has been brought against him) *is a down right Lie.*—As Mr. Zinzendorf himself has mentioned these Matters, and that too with so great an Impudence, as to fix on his Adversaries the Imputation of being Lyars; I hope I shall be excused, if what I am going to say, should not be consistent with Decency, being compelled thereto on account of Truth. *At certain Days, says Mr. Volk, (Part I. p. 62.) when Matrimonial Classes are held, the Warriour Couple, at a certain Place perform ( \* \* \* \* . ) At Herrnhau it was performed in an Anti-Chamber, and afterwards in Bishop Nitschman's, or any other Apartment, in presence of the holy Elders and Eldresses<sup>(1)</sup>.* This is not

(1) Mr. Volk p. 370 tells us, “ that a married Woman, whose Name was *Lucius*, having been told by Count Zinzendorf's Daughter, that there were Customs of the Nature abovementioned observed among the Sect, grew very melancholy, she having not been treated in the same Manner. Upon making application to the Count, he became alarmed, and asked who the Person was, that had given her this Intelligence; and being told that it was his Daughter, he grew much out of humour, not being willing that his Myseries should be indistinctly made known to People. (N. B.) prematurely, and before he was very well assured of them. Had another Person instead of his Daughter committed the Fault, says my Author, a severe Punishment would have been the Consequence. For “ if

not the only Gentleman, that has reported these Things; but Dr. *Fresenius*, *Henry Joach*, *Bothe*, and others; have given us a like Account, and challenged Mr. *Zinzendorf* to proceed by Law against them, in Case what they reported was not true. I could wish this was a Topic of such a Nature as to allow a more extensive Detail. A full Account cannot be given without relating the highest Obscenities. However, to make the Reader still more sensible of Mr. *Zinzendorf*'s gross Prevarication, and that the infamous Custom of theirs hinted at here, is a Matter of Fact; we have likewise a remarkable Passage to this Purpose, in Mr. *Zinzendorf*'s Sermons at *Zeyst* (already quoted in the Canon, p. 65.) where speaking of this matter, he reproaches his People in the following Manner: *We do not perform and enjoy enough, the Husbands labour not enough for their Wives, there is still too much Remissness, &c.* How did he come at the Knowledge of these things, unless by the the above Means? I shall refer him to No. 4. of the Appendix, annexed to these Sheets, where he will find a judicial Deposition made at *Budingen*, concerning it, and which has been sent over to his Lordship the Bishop of *Exeter*, under the Seal of a Court of Justice, and the usual Subscription.

#### FIFTEENTH LIE.

Mr. *Zinzendorf* says, that the *second Act of Parliament of 1749*, declares the Reasons, why the *Unitas Fratrum* should be encouraged, viz. that she is an old

“ if a Brother or Sister discovers but the least Thing of his My-  
 “ steries, or tells to any other Brother or Sister, what has been  
 “ treated of in those Conferences, which he holds for compassing  
 “ his Views, God may have Mercy upon him, he is degraded  
 “ from his Office, put under Censure, excluded from the Lord's  
 “ Supper, &c.”

*Episcopal Church, ever countenanced by the Kings in these Realms, and by his present Majesty when Prince of Wales; and had already a Church two Hundred Years before, in the midst of the City of London.*—I have already shewn, in my other Writings, that the ancient Episcopal Church of the *Unitas Fratrum* or *Moravians*, has been extinct above one hundred Years since. I have also made it appear, that Mr. Zinzendorf's Sect had its rise not much above thirty Years ago. It has likewise been clearly proved by me, that all those Vouchers, which were formerly given in favour of the ancient *Moravian* Church, were founded on their Confession of Faith; and that Mr. Zinzendorf and his Party have openly rejected it, and received quite other Doctrines, and a different Form newly contrived by their Founder. Now, as the Party, on these several Accounts, could not in the least claim any Prerogative of that ancient Church, but has fraudulently produced before an Honourable Parliament, those Vouchers given in favour of that Church, and thereby obtained, that they, in the said Act, were stiled an *old Episcopal Church*; I need not say any Thing further concerning their Boast, with respect to the Name of an old Episcopal Church, as well as their frivolous Pretence of having been countenanced by the Kings of *England* in these Realms. However, it is proper I should take Notice, that Mr. Zinzendorf, against better Knowledge, in the last Part of the above Passage quoted from his *Exposition*, has given out, that his Party, or that old Episcopal Church, as he calls them, *had already a Church two hundred Years before, in the midst of the City of London*; which Words, in order to impose the more effectually on the Reader, he has introduced in so crafty a Manner, as to make him believe, that the same are really contained in the Act of Parliament of 1749. Now, to convict him of this Lie, I need but



but barely appeal to the said Act, where not one single Word of that Nature is to be met with; as the Reader, by inspecting it, may easily be convinced of. As for the Pretence itself, viz. that the *Unitas Fratrum*, or ancient *Moravian Church*, had already a Church two hundred Years before in the midst of the City of London; I must be some what particular, as we shall thereby discover a fresh Instance of his having most unpardonably imposed on an honourable Parliament, and that by means of certain Letters Patents, which neither regard the ancient *Moravian Church* or *Unitas Fratrum*, nor him and his new Sect. It is to be observed, that *John a Lasco*, a *Polander*, obtained in 1550, of King *Edward VI.* the Place of Super-intendant of a German Congregation, to whom, by Letters Patents, dated July 24, of that Year, a Church was given in *Austin Friars*, and which is now possessed by the *French* and *Dutch*. What these People were, and upon what Account they came to *England*, may in a more explicit Manner, be learnt from what *Burnet* in his *History of the Reformation*, tom. 2. p. 154. tells us, and which is as follows: *This Summer (1550) John a Lasco, with a Congregation of Germans, that fled their Country upon the Persecution raised there, for not receiving the Interim, was allowed to hold his Assembly at St. Austins in London. The Congregation was erected into a Corporation, John a Lasco was to be Super-intendant, and there were four other Ministers associated with him. But a Lasco did not carry himself with that Decency, that became a Stranger, who was so kindly received; for, he wrote against the Order of this Church, both in the Matter of the Habits, and about the Posture in the Sacrement, being for sitting rather than kneeling. And in another Place, viz. p. 250, he acquaints us, that in Queen Mary's Reign in 1553, an Order was sent to John a Lasco and his*

*Congre-*

*Congregation to be gone, their Church being taken from them, and their Corporation dissolved;—that John a Lasco and his Party hereupon went to Denmark, but it coming to be known there, that they were of the Helvetic Confession, they were required to be gone.—That they afterwards, first went to Lubeck, then to Wismar and Hamburg, but being banished from thence likewise, they at last settled in Friesland. It appears by this Account, that the People who set up a Congregation at Austin Friars, and to whom that Church was given, were Germans; that their Congregation was a Presbyterian one. It also appears, that these People's coming over to England was occasioned by the Persecution they underwent in Germany on account of their not receiving the *Interim*: For the Sake of such as might not know the Signification of that Word, which ought however, to be known, for judging in this Matter, I must add, that the *Interim* was a Book contrived in the Reign of the Emperor Charles V. for regulating Religion in *ad interim* in Germany, till the whole could intirely be settled at a general Council. This Book related solely to Germany, and did not in the least affect *Bohemia* and *Moravia*: over which King *Ferdinand I.* the Emperor's Brother reigned at that Time, whose Principles were quite averse from using Force in religious Matters. (1) Now, as this Congregation consisted of Germans, who were Presbyterians, and had been persecuted for not receiving the *Interim*; it is amazing to me how Mr. *Zinzendorf* could have the Impudence to give out before an honourable Parliament, that that Congregation had been a Moravian one, and to deduce from thence, that his Sect had al-*

(1) That Mr. *Zinzendorf* knew, or must have known, even from a School Book that was in Use already in his Time, viz. *Habner's History*, Part IV. p. 191.

ready had a Church two hundred Years before in the midst of the City of London. But this is not all. It being necessary, that Mr. Zinzendorf likewise should produce to the Parliament the Letters Patent, which King *Edward* had given to that Congregation; he could not but be sensible, that these Letters Patent, would not in the least prove any thing for supporting his Pretence, as there is not one single Word to be found in it relating to a *Moravian* or *Bohemian* Church, nor even the Name of *Bohemians* and *Moravians* mentioned. He likewise knew, that the bare Inspection of these Letters Patent would shew, that this Grant was made *to Exiles that had been afflicted on account of Religion* <sup>(1)</sup>, (which was not at all the Case of the *Bohemians* and *Moravians*, as has been shewn above); and that the Motives of the Grant, and the Persons to whom it was given, are expressed there in the following Words: *that many People of the German Nation and other Strangers had gathered here, and daily did gather in the Kingdom of England, out of Germany and other more remote Places, and had no certain Place, where they could meet in this Kingdom, and have their Worship, &c.* <sup>(2)</sup>. These Things considered, it was but natural, as he was willing, at all Events, to make use of these Letters Patent in his and his People's Favour, for him to think of some Expedient, to qualify them for proving, what these Let-

<sup>(1)</sup> The Words in the *Latin* Original are as follows: Statuimus—religionis causa calamitate fractis & afflictis exulibus consulere, &c.

<sup>(2)</sup> The Words in the Original run thus—quoniam multi Germanæ nationis homines, ac alii peregrini, qui confluerunt, & in dies singulos confluunt in regnum nostrum Angliæ ex Germania & aliis remotioribus partibus—non habent certam sedem & locum in regno nostro, ubi conventus suos celebrare valeant, ubi inter suæ gentis & moderni idiomatis homines religionis negotia & res ecclesiasticas, pro patriæ ritu & more intelligenter, obire & tractare possint, &c.



ters, in themselves, were not able to testify. And let us hear now, in what a cunning Manner he has brought this about. Nothing being mentioned in these Letters Patent of a *Bohemian* or *Moravian* Church, nor even in the Rubric of it, which is as follows: *The King's Letters Patent to John a Lasco and the German Congregation*; as may be seen in *Burnet's History of the Reformation*, t. 2. p. 202. Numb. 51. he, by a Dash of his Pen, has made the whole square with his Design, by interpolating that Rubric, and after *German*, putting in a Parenthesis the following Words, *Bohemian* and *Moravian*, &c. so that the Rubric, with his Interpolation, as presented before an honourable Parliament, and inserted by him among their Vouchers, in the *Acta Fratrum*, p. 44, is as follows: *Extract from his Majesty King Edward VI.'s Letters Patent to John a Lasco and the German (Bohemian, Moravian, &c.) Congregation*. This is Mr. Zinzendorf's Title, for proving that a *Church of the Unitas Fratrum*, or a *Moravian* one, and an *Episcopal* one too, had been already existing two hundred Years ago, in the midst of the City of London. I doubt, whether a Person, who before a Court of Justice here, should produce a Document, with Falsifications or Interpolations in its Rubric, in order to prove his Claim or Title to a Thing, would not be committed for the same, and richly deserve it. What Resentment therefore doth not Mr. Zinzendorf deserve, upon this Occasion, who, among his many other Impostures, has been daring enough to lay a public Document in the Manner abovementioned, before the august Senate of these Realms, and even has alledged there, as a Proof of his People's being QUIET-MINDED, the following Words, that *because they would not dispute with the Low Dutch, who got Possession of the Church of Austin Friars, they have not claimed their Right to the said Church*, &c. (See

*Act. Fratr.* p. 23.)\* I must occasionally mention here another Imposture committed by Mr. Zinzendorf, when petitioning his Act of Parliament; (and, indeed, there is no End of Materials to dwell upon, for shewing the base Manner, in which he has imposed on that august Assembly). He, by two Writings inserted in the *Acta Fratrum*, p. 19, 21, and produced before the Parliament, has shewn, that a Church in *Poland* in 1683 and 1715 had met with Assistance in *England*, and that in these Writings, that Church is stiled an Episcopal one. Now, though I have not seen the Originals of these Writings, I will admit that the Church in *Poland*, which indeed formerly was an Episcopal one, but ceased to be so in 1627, when it coalised with the Calvinists, (see Carpzov. p. 275.) did, by that Name, solicit Assistance here in *England*; thinking, that by continuing here, to stile itself an Episcopal Church, to meet with better Success. But this did not in the least intitle Mr. Zinzendorf, to make use of these Writings, for proving that Church to be an Episcopal one, since he knew, that it had then already coalised with the Calvinists, and that no Brethren's Church, at the Years abovementioned, was remaining in *Poland*. For proving his Knowledge thereof, I appeal to his own Words quoted in the *Supplement to the Candid Narrative*, p. 31, in which he, speaking of that Church in *Poland*, stiled above an Episcopal one, calls them *Calvinists*, adding that *the Title of Senior*, which the oldest Minister of theirs bears, *neither implies, nor can imply, nor is that of Bishop*. And in his very Exposition before us, P. I. p. 57, he has been forced to acknowledge, that the *Polish Branch of Moravian Brethren had made an entire Coalition with the Calvinists there*. Now was it not highly impudent and most base in him, against better Knowledge, to impose on an honourable

nourable Parliament by the abovementioned Writings?

#### SIXTEENTH LIE.

Mr. Zinzendorf says, (in his *Exposition*, P. I. p. 41. 42.) that he shall not answer any thing which happened to be done in Wetteravia from Sept. 1, 1738 to March 6, 1750, and that every Child in those Parts who heard of his Name, knows the Reason of his refusing. He further tells us, that he upon the whole, will answer to Objections made him from 1749, and before the Year 1736; adding that his Authority had been interrupted by a Sort of Interregnum for twelve Years, in which he had lived the Life of an Emeritus. In another Place (*viz.* in the Letter to the Author of the Moravians compared and detected, p. 29) mention is made of *Señts* among his Party, at whose Door, it is pretended, that Objections brought against him, are to be laid.—If Mr. Zinzendorf had said, that from the Year 1736 or 1738, to 1749 or 1750, he had been in such a delirious State, as not to have known what he did; a Plea of this Nature would have bore the Appearance of Probability, and much easier would it have served his Purpose, than his pretending to an Interregnum, or to have been an *Emeritus* during that Time. His appealing to every Child in Wetteravia, is to be looked upon as a Flourish of his Pen; grave People, *i. e.* a Board of Justice in that Country, Men that are upon their Oaths, having attested just the contrary of what he wilfully imposes here on the Public; as may be seen by consulting the Answers contained in the several Articles quoted by me above out of an authentic Document, which is in my Possession. However, I will so far condescend as to prove, likewise from his own Writings, that he, during these twelve Years, *viz.* from 1738 till 1750 was no *Emeritus*, that there was no such Thing as an Interregnum, as he calls it,



it, and that he, in these Years, swayed his Party with as much Authority, as he has done at all Times. Mr. Zinzendorf indeed puts me at some Labour, as he all along has done, in obliging me to consult his Writings; yet, the Proofs which I shall from thence bring against him, will more fully make it appear, though I am sorry to say it, that he is inured in the Art of Lying. It was in the Year 1733, that his Sectaries, by a solemn Act, which has been produced by his Deputies before the Parliament in 1749, (see the Vouchers in the *Acta Fratrum*, p. 3.) appointed him their Warden and Advocate: That he continued, in Conformity thereto, to be their Chief and Ruler in subsequent Years, appears most evident, as else it would have been very frivolous for them, so late as in the Year 1749, to prove to an honourable Parliament, by this very Act, the Authority wherewith they had invested him. In 1736, he called together his first Synod, and another in 1737. See Preface to his Sermons at *Zeyst*. But let us especially keep to that Period pointed out by him, *viz.* the pretended Interregnum from 1738 to 1750. The Settlement which he procured to his People at *Herrnbaag* in *Wetteravia* (as has been proved upon him above out of *Spangenb. Apology*, p. 438) happened in 1738; and when, at the End of the same Year, he set out for the *West Indies*, his Authority did not cease thereby; for by an Act, dated *Dec. 17, 1738*, which he sent to all his Congregations, and which is inserted in his respectable Documents, *viz.* the *Budingian Collections*, t. 1. p. 252, he directs them how to behave, and to what Elders they should send all their Reports and correspond with during his Absence. In 1739 he convoked a Synod at *Ebersdorf*, (see Preface to his Sermons at *Zeyst*) and in the same Year he presented his Congregations with the first Edition of his scandalous Translation of the *New Testament*.

*Testament.* The following Year, 1740, a Synod was convoked by him at *Saxe Gottha* (see Preface to the Sermons at *Zeyst*); he likewise sent an *Inter-nuncius* to the great Patriarchs (See *Acta Fratr.* p. 48.) and executed that remarkable Bull mentioned above for his two Missionaries, one a Cutler and the other a Gardener, to go to *Turkey*. He likewise, by a Letter, dated *Feb. 12, 1740*, threatened the Court of *Budingen*, that his People should remove from *Herrnbaag*. See above p. In 1741, his Sermons, intituled, *Seven Discourses*, were published by him; he likewise in that very Year convoked a Synod at *London* (see Preface to the Sermons at *Zeyst*); and caused the Office of *general Elder* to be bestowed on the Saviour, with a plenary Indulgence and general Amnesty to all Deserters and others. In 1742 he went to *Pensylvania*, with a View, as his Actions have shewn, to bring all the Sects there under his Sway. The many strange and arbitrary Proceedings, which he has been guilty of there, would require several Volumes to describe. In a Writing published by him in that Year, he likewise got himself stiled an *Oecumenic Servant of Christ* (*Bud. Coll. t. 3. p. 80.*) and in this Year he wrote the two tremendous Anathematizing Letters, mentioned in the Supplement to the *Candid Narrative*; and also presented his Congregations with the XIth Appendix of his scandalous Hymns, as his own Preface shews. The following Year 1743, is full of Instances that shew the Sway exercised by him over his Sect. After having mentioned, that, in this Year, he convoked a Synod at *Hirshberg* (see Preface to the Sermons at *Zeyst*) I shall only relate a particular Fact, which being proved, will most evidently shew, him to have been quite the reverse of an *Emeritus*, and that, instead of the pretended *Interregnum*, his Reign, was this Year, upon a still more solid Foundation,

dation. Though Mr. Zinzendorf had already an Appointment or Call from his Sect dated in 1733, as has been mentioned above; yet in 1743, another was given him, in which his Sectaries gave themselves over to him in Doctrine and Practice, and agreed that nothing should be done without his Approbation. This Call likewise, though mutilated, has been produced before Parliament, in order to shew that all his Congregations, in what Place soever they be, are subject to him and his Orders: I shall from his own Book, published by him under the Name of *Siegfried* (p. 181, 182) insert here the Manner in which this authoritative Call, which was delivered to him Nov. 21, 1743, is subscribed. His Settlements in *Wetteravia* are likewise mentioned.

|                  |                       |                                |
|------------------|-----------------------|--------------------------------|
| <i>Ex Ordine</i> | <i>In the Name of</i> | <i>In the Name of the Hea-</i> |
| <i>Seniorum</i>  | <i>the Synod</i>      | <i>then Missionaries (¹)</i>   |

|              |                   |                  |
|--------------|-------------------|------------------|
| Jac. Till.   | Abr. de Gerisdof. | David Nitschman. |
| Frederic.    | Joh. L. Marthal.  |                  |
| Jo. Michael. |                   |                  |

|                                   |                                     |
|-----------------------------------|-------------------------------------|
| <i>In the Name of the follow-</i> | <i>In the Name of the Preachers</i> |
| <i>ing Congregations</i>          | Nitschman.                          |

*Marienborn and } Peistel.*  
*Herrnbaag }*

(N. B. Both are situate in  
*Wetteravia.*

Werwing.

*In the Name of the Oeconomies*  
Weiss, Deacon General.

Herrnhut — — Muller.  
Silesia — — Seydlitz.  
England — — Gotfchalk.  
Holland — — Till.  
Goets.

*In the Name of the Semina-*  
*rium Theologicum*

Lieberkuhn.  
Marshall.

The American } Muller.  
Colonies }  
Bethlehem — Neissler.

*In the Name of the Missions (²)*

Dober, Inspector of the *En-*  
*glish* Congregations and  
Pastor at London.

D 4

In

(¹) (²) Here we see two different Kinds of Missions, the one among the Heathen, and the other among Christians. And yet Mr.



In 1744 he convoked a Synod at *Marienborn*, in *Wetteravia*, some Particulars of which have been related above. In this Year he likewise threatened, that his Sect should reduce the Protestant Church to a *Caput mortuum* (See his own Letter to Mr. *Burg* dated *March* 3, 1744 in Dr. *Fres.* Account, t. 2. p. 200). In 1745 his Homilies, intituled *Thirty-two Homilies*, were published by him. In 1746 he convoked a Synod at *Zeyst*, where, among other Matters, he delivered those Sermons which were published the Year following, and out of which I have brought several Charges against him in the *Candid Narrative*. He also in that Year usher'd into the World the XIIth Appendix of his scandalous Hymns. In 1747 he presented his Congregations with his Homilies on the Wound Litany, and an Addition to his scandalous Hymns, which were declared by him to contain *principia stantis & cadentis Ecclesiæ*. In 1748, having mangled, and curtailed the *Augsburg* Confession, he, by his own Authority, brought it so about that his Congregations accepted of it. In this Year, he likewise sent that threatening Letter to the Magistrates of *Frankfort* which we have mentioned above. In 1749, those Deputies who appeared before an honourable Parliament, legitimated themselves there by a Writing given by Mr. *Zinzendorf* (See *Act. Fratr.* p. 3.). In 1750 his Sectaries shewed themselves to be so much dependent on him, that they, by an Act drawn up at *Herrnbaag* before a Notary Public, declared, that *to renounce him, would be as much as renouncing Christ*. For Brevity Sake, I avoid quoting more Facts. These, I think, will be sufficient

Mr. *Zinzendorf* dares deny his Profelyte-making. These Subscriptions, as has been said above, were made in 1743, and after that Time he has extended his Sect, much more, to which the Act of Parliament in 1749, obtained by Craft, has not a little contributed.

to shew the Enormity of Mr. Zinzendorf's Lye, by which he has pretended, during the Years I have run over, to have lived the Life of an *Emeritus*, and that his Authority had been interrupted by a Sort of Interregnum. Let me add to this one Word more, which is, that Mr. Zinzendorf with respect to the arbitrary Sway exercised by him over his Sect, and the Dependence they have on him, has been brought to such a Nonplus by Mr. *Gross*, one of his Adversaries, that he, in 1740, in his Answer to him, (p. 16. *Spang. Apol.* p. 22.) could not help saying, that *he looked on his People's interior Veneration of him as superfluous, dangerous, and, in its last Consequences, as Antichristian*(<sup>1</sup>). How doth this agree with his pretending, that Sects had been among his People, unless he thereby means those Rebels, who, without his Consent, settled at *Olderleb* in that Part of the Dutchy of *Holslein* which belongs to the King of *Denmark*, but, who, being come to a due Sense of their Crime, were in 1740, restored again to his Favour?

I confess I am heartily tired with animadverting on so great a Number of Lies collected from Mr. Zinzendorf's last Apologies. I doubt the Reader must be so too. Sixteen of them have now been fairly proved upon this Man, of whom, it is pretended, (vid. *Addit.* p. 42.) *that the World is far from being worthy*. And were I to search closely in his Writings, I imagine, a far greater Number might offer. But enough surely has been said on that Head and others, to convince the Reader, that this Author's Writings, as well as his Actions *are of an original Kind*. *Ex ungue leonem*.

(<sup>1</sup>) *Prelate Bengel*, who has quoted the very Words above-mentioned out of Mr. Zinzendorf's Writings against him, adds the following Remark. *Has not the interior Veneration since increased? are not therefore the last and Antichristian Consequences very near?* *Bengel*, p. 387.

I have now finished my View of Mr. Zinzendorf's Performance in as short a Compass, as his confused Delivery, and the Craft and Guile used by him, would permit me. The Reader has had an Account of those Matters that have been acknowledged by him; likewise of those which he had denied against better Knowledge, and which I have proved anew upon him. He also has met with a Detail of his shuffling Answers, masterly Impostures, and a long List of base Lies forged by him. As but a most inconsiderable Part of those Matters he is charged with, has been touched upon by him, a twofold List has likewise been inserted by me, in proper Places, of those Articles, which he has passed over in Silence, and which he was more particularly concerned to reply to. And as it was but fair, that the Reader should be put in a Condition to compare both Writings together, References have been made throughout the whole Performance to my Adversary's Writings at every Animadversion.

I might confidently say, that those Matters which Mr. Zinzendorf has omitted, were judged by him so unanswerable, that he could not even invent Lies that would bear the Appearance of an Answer. I might likewise assert, that, as he has made use of so much Shuffling, and used so much Craft and double Dealing with respect to those Matters pickt out by him for a Reply; it follows, that he must have been reduced to great Straits in compiling his Answer, which, though a very bad one, affords evident Proofs of the Pains it has cost him. But as it is the Province of the Public and not mine, to pass a Judgment upon him and his Performance, I wave saying any thing further on that Head. I am likewise far from taking all the Advantage I could from his Reply, as may be plainly perceived by comparing both Mr. Zinzendorf's Exposition and



and this Performance together. However, as every body may now, by the Party's own Answer, make his Judgment thereupon; it will not, I presume, be thought improper for me, to remind the Reader of that most bombastic and deceitful Pretence, which the Party made use of in their *Plain Case* &c., when they were desirous of evading an explicit Answer to the Objections brought against them. It is as follows: *The Representatives of the Brethren, say they, have too much Right on their Side, and by that Token, must answer too much; item, that as some Aspersions against them, cannot be answered fully, without telling the whole Truth, they blush to relate Truths, which, by their uncommon Nature, would either not be believed, or make them idolized, which they are not fond of any where; because, besides its being contrary to Christian Mediocrity, it is of more bad Consequence, in fine, to a quiet People, than unjust Detraction, passed over in Silence.* Could the Father of Lies have been the Author of a more crafty Invention? and how must the Party now look, after their shuffling and deceitful Answer has appeared in Public? And what Figure must Mr. Zinzendorf now make, after that matchless Assurance, with which he, in the same Pamphlet, gave out, *that the Public ought to treat those Writings that had been published in this Country against the Party, in the Manner, the higher Powers commonly used to do with regard to the licentious Libels against their own Persons, and as the worthy Prelates themselves treat many of the Pamphlets insulting Christianity, the Person of Jesus Christ and the very Existence of a supreme Being.* (See *Plain Case*, p. 22. and Preface, p. 5.) As his own Answer proclaims his Guilt, surely that Guilt is increased by those wicked Means used by him to prepossess the Public against his Adversaries.

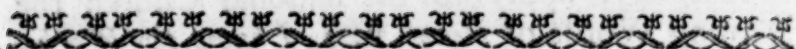
I cannot but own, that I have been at no small Trouble in going through with and refuting Mr. Zinzendorf's crafty Exposition. I have been obliged to peruse many of his Writings over and over again, in order to convict him of his Impositions by Proofs taken from them, and to drive him out of the many lurking Holes, in which he hid himself. However, I do not in the least grudge the Pains I have been at, as I think, the Facts laid open in this Performance, will still more contribute to make *others* ashamed of a *Man*, whom I despair of making ashamed of himself. They indeed ought to shudder at the very Thoughts of a Man, who has told us, (Expos. p. 3. 4.) *that he uses no Guile, no Disguise, no Cunning; that he scorns Evasion, never lies, and that all Sorts of answering, with a View of casting Dust in People's Eyes, is below him;* and yet, at the very Time of his giving us these Assurances, he scarce deals in any thing else than Evasions, Impostures and Lies.

As the Party, so far from having invalidated any Charge that has been brought against them, lies still under the same Load; all that has been represented in former Writings, concerning the Perniciousness of this Sect to the Church, the State and civil Liberty, remains in its full and intire Force. The warmest Advocate for Toleration must find this Sect unworthy of it, and must be sensible, that there is no Discouragement but is, and has been highly deserved by its Leaders. The properest Way for proceeding against them for the future, I think, is not by *Argument*, but by *Authority*. There is a wide Difference between a reasonable Toleration and an untoward Connivance, by which we suffer the Fire to burn on, make ourselves Sharers in the Sins

Sins of others, and become responsible for the Damage that ensues thereupon. I think I may, without Flattery, apply to the national Church the following Words of *Revel. ii. 2.* *I know thy Works, thy Labour and thy Patience, and how thou canst not bear them which are evil ; and thou hast tried them, which say they are Apostles and are not, and hast found them Lyars.*







## A P P E N D I X.

## N U M B E R I.

A Responsum of the Theological Faculty, at  
the University of Tubingen to the Right  
Reverend the Lord Bishop of Exeter.

Reverendissimo Præfuli

D. Georgio, Episcopo Exoniensi S. P. D.  
Facultas Theologica Tubingensis.

**L** I T E R A S tuas, Illustrissime Præsul, cum  
libello & adjunctis quæstionibus Mense Majo  
anni currentis accepimus. Antequàm ad eas respon-  
deamus, pauca hæc præmittimus. Petierat à nobis  
Comes Zinzendorffius Anno 1733, ut mentem nos-  
tram declarem de fratribus Moravis, in exilium  
ob religionem actis adeoque commiseratione dignis,  
num, supposito eorum in doctrinam Evangelicam  
consensu, retinere pristinam suam disciplinam eccle-  
siasticam possint, atque ita nobiscum connecti. Re-  
spondebamus affirmando. Testabantur enim, se  
Augustanam Confessionem profiteri & sacramenta  
apud nos accipere, insignem quoque pietatis & ar-  
doris Christiani speciem præ se ferebant, vocabant-  
que etiam ex Seminario nostro Theologico Pastorem  
Ecclesiæ Herrnhutanæ, qui haud gravatim ipsis  
con-

concedebatur, monebamus tamen & ipsos & Comit-  
tem, ut Augustanæ Confessioni strictè adhærerent,  
sibi que ab erroribus & pravis doctrinis omni studio  
caverent. Promissis vero suis Comes non stetit, sed  
varias homilias, cantica, scripta edidit, miris errori-  
bus referta. Id quod contradictionem universalem  
Theologorum Augustanæ Confessionis post se traxit,  
eorum quoque, qui Ecclesiæ Moravicæ exuli antea  
faverant. Hinc cum Anno 1747, Comes à Con-  
sistorio Ecclesiastico Stutgardiano Theologos ex  
nostris peteret, qui Synodo suæ generali, Mariæ-  
bornam convocatæ interessent, per rescriptum Se-  
renissimi Principis expetita mens nostra fuit, quid  
circa hoc negotium sentiremus. Decanum tùm  
agebat D. Weismannus, qui pro more responsum  
conscripsit & rationes exposuit, cur consultum non  
sit, Theologos ex nostris ad istam Synodum able-  
gare. Quo facto, Consistorium Stutgardianum re-  
spondit Comiti, quod, licet prius Consilium Fa-  
cultatis Theologicæ Anno 1733 latum non abo-  
leret, utpote pro ratione illius temporis, quo salva  
adhuc credebatur Comitis orthodoxia, datum, tamen  
ex variis rationibus Theologi ad Synodum illam non  
mitti possint, variasque etiam cautelas addidit, ad Co-  
mitem ab erroribus pravisque institutis revocandum.  
Hisce præmissis respondemus jam ad quæstiones  
propositas, valdè mirari nos, quod Comes asserat,  
sibi secundum hoc responsum nostrum, quod insigni  
cum applausu à Theologis nostris exceptum fuit,  
non innotuisse ante Decretum Parliamenti. Habe-  
bat enim tùm temporis Emissarium suum Timæum  
apud nos, qui expiscabatur omnia atque sine ullo  
dubio de responso hoc ad Comitem quoque detulit.  
Jam enim responsum hoc Anno 1748, bis typis ex-  
scriptum fuit. Quomodo itaque latere potuit comi-  
tem, in colligendis omnibus scriptis, quæ ipsum  
tangebant, nimium quantum curiosum & assiduum?  
Porro memorat ipse Comes, pag. 11. epistolæ Con-  
sistorii

sistorii Stutgardiani Anno 1747. d. 19 Maji ad ipsum directæ, adjectum fuisse postscriptum, quo significatum fuerit, Decanum Faculatis Weismannum, qui hoc responsum concinnaverit, eo ipso tempore obiisse. Quomodo itaque scribere potuit, in epistola Consistorii d. 19 Maji, A. 1747. data, nullam secundi responsi Facultatis nostræ mentionem fieri, adeoque sibi ante annum 1749, de eo nihil innotuisse? Jam et hoc falsum est, responsum secundum Tubingenſe, quod Weismannus concinnavit, nulla observatione dignum fuisse habitum, cùm, uti jam diximus, communem applausum, etiam Consistorii nostri nactum & bis A. 1748. impressum fuerit. Falsissimum verò, illud furto ex abaco moribundi ablatum & subreptitiè obtentum fuisse, cum ipse Comes, pag. 10. 11. aiat, ex ipso hoc responso apparere, quod missum sit ad Consistorium Stutgardianum ad illud circa quædam particularia informandum. Falsissimum et hoc, Prelatum Bengelium sententiam suam contra Comitem illiusque Ecclesiam revocasse moribundum. Scripsimus ad illius familiares, qui lecto emortuali semper adstiteret & sanctè professi sunt, illum ne gru quidem hanc in rem dixisse unquam. Porro inspectio responsi secundi Facultatis nostræ docet, id totum negotium omnesque ausus Comitis respicere. Verba Germanica Cantici Zinzendorſiani *Als Gott dein Sobn und dein Gemahl sich einmahl Heilig Küsten*, &c. ita latinè habent, probè versa: *Cum, O Deus, filius tuus & uxor tua aliquando sancta sibi oscula figerent, torsan in agapis suis divinis voluptatibus indulgentes, Deus verò originarius divino more dormiret, formabat se imago, perspectivo modo representans mille mundorum machinamenta.* Scilicet Comes Spiritum Sanctum uxorem Patris & matrem Filii huncque solum Creatorem mundi fingit, quem, dormiente Patre, creavit. Quàm fanatica, quàm absona & scripturis sanctis & fidei universalis Ecclesiæ,



clericali, quaquà patet, adversa hæc sint, quivis perspicit. Hem! quàm dolemus vices Comitum heterodoxi?

Prorsus existimamus, illustrissimum Parliamen-  
tum Anglicanum Ecclesiam Zinzendorfianam in  
gremium Anglicanæ non recepisse, edicto suo, quod  
inspeximus, sed tolerantiam saltem civilem illi in-  
dulsisse, uti Quakeris.

Preservet Deus Ecclesiam Anglicanam, nobilissimum illud Ecclesiæ Protestantium Corpus, à gangrænâ istâ, quæ serpit. Idem et TE fervet, illustrissime Domine, in Ecclesiæ Tuæ decus & ædificationem in annos usque Nestoreos. Vale, Vir Reverendissime! & fave!

Perscripsimus Tubingæ die Jacobi A. 1755.  
adjecto Facultatis nostræ sigillo.

( Sigillum Facult. ) Reverendissimi Nominis Tui  
( Theol. Tubingensis. ) Cultores officiosissimi,

Cancellarius, Decanus & Professores Facul-  
tatis Theologicæ Tubingenſis.

## TRANSLATION.

Your Lordship's Letter, with a little Book and Questions joined to it, has been received by us in the Month of *May* of this Year. Before we answer thereto, let us briefly premise the following Particulars. Count *Zinzendorf*, in the Year 1733, intreated us to declare our Mind, whether the *Moravian* Brethren, driven into Exile for the Sake of Religion, and therefore worthy of Compassion; could, upon Supposition of their assenting to the Protestant Doctrines, keep their former Ecclesiastical

Discipline, and thus be connected with us. We answered in the Affirmative. For, they declared to profess the *Augsburg* Confession, and that they would receive the Sacraments of us; they likewise made a great shew of Piety and Christian Zeal, and called one of our Theological Seminary to be their Divine at *Herrnbuth*, which without difficulty was granted them. However, we admonished them as well as the Count, strictly to adhere to the *Augsburg* Confession, and diligently to take heed of Errors and bad Doctrines. But the Count has not stood to his Promise, but published sundry Homilies, Hymns and Writings, stuffed with prodigious Errors. This has drawn after it an universal Contradiction of the Divines of the *Augsburg* Confession, even of such, as before favoured the exiled *Moravian* Church. Wherefore, when the Count, in 1747, begged of the Ecclesiastical Consistory at *Stutgard*, that Divines of our Body might assist at his general Synod at *Marieborn*; we, by a Rescript of his most Serene Highness the Duke, were enjoined to declare our Minds concerning this Affair. At that Time Dr. *Weisman* was Dean of our Faculty, who, as is usual, drew up a Responsum, and set forth the Reasons, why it was not adviseable, that any of our Divines should be sent to that Synod. Hereupon the Consistory at *Stutgard* answered the Count, that, though it did not abolish the *first Responsum* of the Theological Faculty at *Tubingen*, given in 1733, it having been given conformably to the State of that Time, when the Count's Orthodoxy was still believed to be sound; yet that for various Reasons no Divines could be sent to that Synod. To this they likewise added several Cautions in order to reclaim the Count from his Errors and pernicious Institutions. Having premised thus much, we are now going to answer to the Questions

tions proposed to us. We are very much surprized at the Count's asserting, that our *second Responsum*, which has been received by our Divines with distinguished Applause, had been unknown to him before the passing of the Act of Parliament, (in 1749.) For at that Time, (*viz.* in 1747, when the *second Responsum* was given) he kept his Emisfary, Mr. *Timæus*, among us, who fished out every Thing, and without all manner of doubt, has likewise given him Intelligence of this *Responsum*. Moreover that *Responsum* was in 1748, already twice in public Print. How can it therefore have been unknown to the Count, who is so over-much curious and assiduous in collecting all writings touching him? Furthermore, the Count himself, page 11, (of his *Exposition*) says, that to the Letter of the Consistory at *Stutgard* directed to him May 19, 1747, a Postscript had been added, setting forth, that Dr. *Weisman*, Dean of the Faculty, who had drawn up that *Responsum*, was then deceased. How could he therefore write, that in the Consistory's Letter of May 19, 1747, no Mention was made of the *second Responsum* of our Faculty, and that consequently he had known nothing of it before the Year 1749? It is likewise false, that this *second Responsum* of our Faculty, drawn up by Dr. *Weisman*, had been thought so inconsiderable a Thing. For it has been received, as already mentioned, with universal Applause, even by our Consistory (*viz.* at *Stutgard*) and was in 1748, twice printed. It is therefore a downright Falshood, that it had been stolen out of the Desk of a dying Man, and subreptitiously obtained; the Count himself acknowledging page 10, 11. (of his *Exposition*) that by inspecting it, it could be seen, that it was sent to the Consistory at *Stutgard*, in order to inform it about some Particulars. It is



likewise most false that Prelate *Bengel*, when dying, should have revoked his Opinion concerning the Count and his Church. We have wrote to his Friends; who constantly attended him, when on his Death Bed, and they have solemnly declared, that he never said a Syllable concerning that Matter. In fine, the very Inspection of the second Responsum given by our Faculty shews, that it regards the Count's whole Undertaking and all his Enterprizes. The *German* Words of the *Zinzendorfian* Hymn: *Als Gott dein Sohn und dein Gemahl sich einmahl Heilig Küsten*, &c. are in the *Latin* Tongue faithfully Translated as follows: *Cum, O Deus, filius tuus & uxor tua aliquando sancta sibi oscula figerent, forsan in agapis suis divinis voluptatibus indulgentes, Deus verò originarius divino more dormiret, formabat se imago, perspectivo modo representans mille mundorum machinamenta.* That is to say, the Count makes the Holy Ghost the Father's Wife and Mother of the Son, and him the sole Creator of the World, which he created whilst the Father was asleep. How fanatical this is, and how absurd and contrary to holy Writ as well as the Creed of the universal Church in all Places, every Body must perceive. Oh! how much do we pity that heterodox Count's Case?

We cannot in any wise believe, that the illustrious Parliament of *England* hath, by its Act, received into the Bosom of the *English* Church, the *Zinzendorfian*, but to have solely indulged it a civil Toleration, like that of the Quakers.

May God Almighty preserve the *English* Church, that most noble Body of the Protestant Church, against this Cancer, which spreads by little and little; May he likewise keep you, most illustrious Lord, for an Ornament to your Church and its Edification,

Edification, to an almost Nestorean Age. Farewel  
Right Reverend Sir, and favour us!

Given at *Tubingen*, St. *James's Day*, 1755, under  
our Faculty's Seal.

Your Lordship's

(L. S.)

Most respectful Servants,

The Chancellor, Dean and Professors of  
the Theological Faculty at *Tubingen*.

## N U M B E R II.

Part of a *Responsum* of the *Theological Faculty* at  
the University of *Leipzig* to the Right Rev. the  
Lord Bishop of *Exeter*.

———Sed cui non suspecti sint homines in mendaciis toties deprehensi? Cujus rei aliud exemplum memorabile hac occasione notare lubet. Scripsit ad aliquod Facultatis nostræ membrum M. *Philippus David Burkius*, autor edito gnomone in XII. Prophetas cognitus; gener B. Dni. *Job. Alb. Bengelii*, gravissimi contra Herrnhutianos autoris, & cujus judicium apud prudentes illis eo magis officit, quo accuratius sollicitè bona & mala distinxit, & sine affectuum suspitione scripsit, de dato Hedelfingen prope *Stutgardiam* d. 16. Jun. 1755:  
“ Nuper ex Anglia ad nos allatus est hostilis rumor, ac si B. Socerum meum pœnituisse sententiæ, quam in Delineatione Unitatis Fratrum sic dictæ (*Abriss der so genanten brüder Gemeine*) exposuit. Quod si apud vos itidem rumor ille percrebescat, audacter illi contradici potest, quoniam B. *Bengelius* ne minimumq uidem pœnitentiæ in hac causa signum prodidit, sed potius

“ constanter testatus est, se operam dedisse, ne vel  
 “ unicum verbum scriberet, cujus eum in articulo  
 “ mortis pœnitere posset.” Sed confer, quæso,  
 quæ Zinzendorfius in Scripto nuper nobiscum com-  
 municato, *An Exposition or true State of the Mat-  
 ters objected in England to the People known by  
 the Name of Unitas Fratrum*, pagina 5, scripsit.  
 “ Noscere se, ait,” quæ moribundus Bengelius sui li-  
 bri causa dixerit, sed “ narrare nolle” &c.

Lipsiæ d. VIII. De-  
 cembris 1755.  
 (L. S.)

Decanus, Senior & reliqui Doc-  
 tores Facultatis Theologicæ  
 Lipsiensis.

D. Joannes Christianus Heben-  
 streit, S. Theol. Professor Or-  
 dinarius, h. s. Facultatis De-  
 canus.

D. Christianus Augustus Crusius,  
 Academiæ, h. s. Rector.

D. Joannes Christianus Stemle-  
 rus Prof. Theol. Ordin.

D. Joannes Fridericus Bahrdr,  
 Theol. Prof. Ord. & Consist.  
 Regii Assessor.

## TRANSLATION.

——But who will not suspect such People  
 that have so often been caught in Lies? Hereof  
 we shall, on this Occasion, give another remarkable  
 Instance. A Member of our Faculty has received  
 a Letter from M. Philip David Burkius, the well  
 known Author of *Gnomon in XII. Prophetas*, Son-  
 in-law of that discreet Writer against the *Herrn-  
 buters*, the late John Alb. Bengel, whose Judgment  
 carries so much the greater Weight against them  
 with prudent People, as he with Care and Accu-  
 racy



racy has distinguished good and bad, and wrote without the least Suspicion of Passion. The Letter is dated at *Hedelfingen* near *Stutgard*, June 16, 1755, in which are the following Words: " A hostile  
 " Rumour is lately come from *England*, as if my  
 " late Father-in-law had repented of his Opinion  
 " given in his *Delineation of the Unitas Fratrum* so  
 " called. Should that Rumour likewise spread in  
 " your Place, you boldly may contradict it, as the  
 " late *Bengelius* has not shewn the least Sign of Re-  
 " pentance in this Case, but rather constantly af-  
 " firmed, that he had taken Care, not to write  
 " one single Word, which he might have Occasion  
 " to repent of on his Death Bed." But, let your  
 Lordship be pleased to compare what *Zinzendorf*,  
 in the Book lately communicated to us, intituled,  
*An Exposition, or true State of the Matter objected in*  
*England to the People known by the Name of Unitas*  
*Fratrum*, has, Page 5, advanced, " He knew,"  
 says he, " what *Bengelius* said about his Book when  
 " he died, but that he would not tell," &c.

*Leipzig*, Dec. 8, 1755.  
 (L. S.)

The Dean, Senior and other  
 Doctors of the *Theol. Fa-*  
*Faculty at Leipzig.*

## NUMBER III.

Translation of an Article contained in a *Responsorial Letter* of the Regency of *Budingen* to his Lordship the Bishop of *Exeter*, dated *July 12, 1755* (').

A Copy of several Canons or Resolutions resolved upon at one of the Count's Synods, held at *Marienborn* in 1744, was presented to the Court of *Budingen* by the Party itself, among which the following is to be met with :

Sess. 2.

“ “ As it is demanded of People in *Pensylva-*  
 “ “ *vania* in giving the Hand”” [I suppose *stipula-*  
 “ “ *tata vel juncta manu*, in lieu of taking the Oaths]  
 “ “ to declare, that they are convinced, that no  
 “ “ body has a Right to the Crown save King  
 “ “ *George* ; our Brethren, upon such a Thing be-  
 “ “ being demanded of them, must declare, that  
 “ “ they are so little versed in the *Jus Publicum*””  
 [Rights of Princes] “ “ and in History, that they  
 “ “ knew nothing of the Right to a Crown, nor  
 “ “ had a grounded Knowledge of a *Pretender* ; but  
 “ “ that they promised as much as this ; that they  
 “ “ would not be subject to any one but that King  
 “ “ *George*, that HAD POWER to reign over them.””

Here follow the Remarks, which the Regency has made upon this Article.

“ It has been made appear in the historical Ac-  
 “ count of the Transactions of the *Herrnbuters* at  
 “ *Herrnbäug* in the County of *Budingen*, that this  
 “ Sect is dangerous to a State. This appears still  
 “ more from the above synodical Canon. It is not  
 “ left to the Judgment of an *Herrnbut* Brother,

(') His was written in *German*, and is actually in the Possession of his Lordship.

“ what

“ what Insight he might have, or acquire concern-  
 “ ing the King’s Right to the Crown of *England*.  
 “ Neither are they put in the Way of examining  
 “ into his Majesty’s Rights, and to become con-  
 “ vinced, that his Majesty possesses, by Right, the  
 “ Crown of *England*. They rather chuse to know  
 “ nothing of such a Conviction. The *Herrnbut*  
 “ Brethren are cunningly instructed how to be-  
 “ behave, in order not to acknowledge his Ma-  
 “ jesty’s Right, and yet not to lose the Protection  
 “ of the crown of *England*. They are instructed  
 “ to pretend Ignorance in the *Jus Publicum* and  
 “ History, and what concerns a *Pretender*. If a  
 “ simple *Moravian* Brother should say this of his  
 “ own accord, his Words might meet with some  
 “ Credit. But this is a Synodical Canon.  
 “ Count *Zinzendorf* and the principal *Seniores*  
 “ *politici & ecclesiastici* of the *Herrnbut* Congre-  
 “ gation, say this, and instruct their Brethren  
 “ in the Faith, to speak and pretend the same.  
 “ Should Men, that pretend to reform all the  
 “ World, not be instructed in History and the *Jus*  
 “ *Publicum* of *England*, whose Protection they crave  
 “ so earnestly; or could they not easily come at  
 “ such Instruction? Every body must be sensible,  
 “ that they studiously adopt such an Ignorance,  
 “ and give such an Instruction to the *Herrnbut*  
 “ Brethren, by which they may act in future  
 “ Times according as Convenience shall require.  
 “ They will promise Obedience to the wise King  
 “ *George*, but not as having a *Right to reign over*  
 “ *them*, but as having *Power to command them*.  
 “ Thus they acknowledge in him a *Power* though  
 “ not a *Right* to rule over them. What can be  
 “ expected from them, on Troubles ensuing?  
 “ Their Obedience is confined only to the  
 “ King’s Power. If this is shaken, their Obe-  
 “ dience is no more obligatory; for, they take  
 “ great

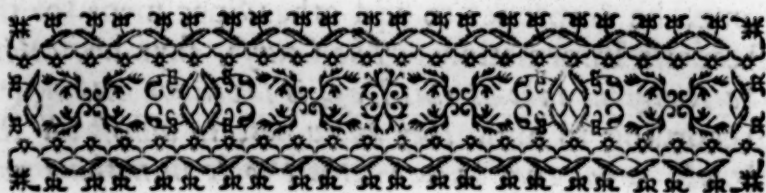


“ great Care not to acknowledge the King’s *Right*  
 “ to the Crown. It is therefore easily to be per-  
 “ ceived, by reflecting on this Synodical Canon  
 “ and the *English* Constitution, what Account can  
 “ be made of the Fidelity and Obedience of these  
 “ People. It is true, that their Address, which  
 “ they presented to the King, *April* 27, 1744, and  
 “ which is to be met with in their *Budington Col-*  
 “ *lections* (Part XV.) speaks quite otherwise. But  
 “ it is to be observed, that this Address was ante-  
 “ rior to that Synodical Canon ; the former being  
 “ presented in *April*, and the latter made in *June*  
 “ following. It is likewise not unusual, that the  
 “ *Herrnbuters* sometimes speak in one Manner,  
 “ sometimes in another, in order to be able to  
 “ come off at all Events. We submit the whole  
 “ to impartial Examination.”

After this follows the Subscription of the Mem-  
 bers of the Regency.

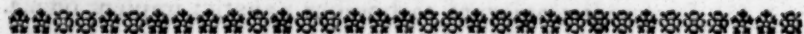
*The End of the First Part,*





A.

Second SOLEMN CALL, &c.



PART II.



 HATEVER Darkness Mr. Zinzendorf, for Reasons easily to be understood, affects in his Preaching and Writings ; there is a wonderful Clearness in his Delivery, as often as he meets with an Opportunity, either of running down such as are not of his Party, or setting off his own holy Troop, *i. e.* those that have given themselves over to his Guidance in  
*Doctrine.*

*Doctrine and Practice.* I have already given some Instances hereof in my former Writings; but, as this Subject seems inexhaustible, it will not, I presume, be improper to add other Specimens for the Reader's Information. *The Course*, says he, *which the Religions take at this Day, is to believe nothing* <sup>(1)</sup>. According to him, *they know not, in almost all Religions, what they believe; the People in nothing more agree, than to act Hand in Hand against the Saviour and his People* (i. e. the Herrnhuters) <sup>(2)</sup>. It is impossible for all Religions, continues he in another Place, *to be, or become a People of God as they* (the Herrnhuters) *are; because, when their Head aches, they must believe the Minister of the Parish* <sup>(3)</sup>, upon his telling them, *that it is their Foot that ails* <sup>(4)</sup>. *The Language of the Religions*, according to him, *sounds barbarous in their Congregation* (i. e. the Herrn-

(1) Mr. Zinzendorf's *Homilies on the Wound Litany*, p. 356.

(2) His Sermon at Marienborn, January 31, 1745, p. 10.

(3) Ejusmodi elogiorum carbonibus Fanatici implent omnia.

(4) I shall give this canting Passage a Place at length. In a Sermon preached by Mr. Zinzendorf at Marienborn, January 26, 1745, p. 27, after having made to himself the following Query: *Why are we called a Congregation, an Institution of the Saviour?* he answers as follows: *I'll tell it. Among the rest of the World it is thus: If any body's corporal Head aches, he may say, My Head aches; he may tie something round his Head; he may go to Bed; he may call for Help, how and where he pleases; he may use such Remedies as are good against the Head-ach; such Things pass in temporal Matters. But whoever is in a Religion, and will say spiritually, My Head aches, and the Minister of his Parish endeavours to persuade him, that his Foot aches; he is obliged to believe it, and instead of his wanting a Remedy for his Head, he gets one for his Foot; and instead of his wanting something inwardly, he gets something outwardly; and if he is not content with it, he is deemed to be in an Error, and in case he will not believe it, he certainly will cause himself Troubles. Dear Brethren and Sisters! this preposterous Method of Dealing with Souls, which now takes Footing in the World and in all Religions, is the Cause, why People are not, or cannot become a People of God.*

but



but Congregation), in such a Manner, that they often are doubtful, whether they are talking with an Hottentot or a Person that belongs to a Religion<sup>(5)</sup>. They are no better than Fools, superlatively cunning Fools and Hereticks<sup>(6)</sup>.

§. 2.

Let us now turn the Medal; what an egregious Description shall we not meet with of his own People! According to him, *they bring the Kingdom of God along with them, wherever they come*<sup>(1)</sup>; *they are the Saviour's special People, his Priva-*

<sup>(5)</sup> Mr. Zinzendorf's Sermon at Herrnhag, Dec. 20, 1744, p. 8.

<sup>(6)</sup> *These People, says Mr. Zinzendorf, whom Satan has not been able to make downright Atheists, Fools that determine within themselves, that there is no God, he has made become another Sort of Fools, superlatively cunning Fools, who say, a l'avanture, that the Father of Jesus Christ is their God. But this is the greatest Heresy. He is not so, says the Saviour, &c. Sermons at Zeyst, p. 42. In other Places of his Writings, he appears to represent such as are not Followers of Herrnhutism to be downright Idolaters.*

<sup>(1)</sup> Mr. Zinzendorf, as in most other Parts of the World, has tried to establish his Sect at Frankfort. In a Letter directed to the Consistory of that City, he told them, that *as the Kingdom of God had discovered itself within their Walls, they should give Honour to God and subject themselves.* This has been alledged against him by Mr. Gross, in his Report concerning the Herrnhut Society, §. 78; and, in a Reply, which this Gentleman made to Mr. Zinzendorf's Answer, we meet with the following Words: *Concerning the Expressions, used by him (Mr. Zinzendorf) in that Letter to the Consistory, and which have been mentioned by me, it is a Fact, which will remain indisputable, as long as that Letter is extant. But he (Mr. Zinzendorf) harping now on some Words or other, shews, that he knows not how to extricate himself, and therefore endeavours to come off by such Means—Had you but a right Notion, says one of Mr. Zinzendorf's Followers, in a Letter to Mr. Gross, of that great Plan which the Saviour has at present with his Congregation, &c. This Letter, which is inserted in the Buntingian Collections, t. 1. p. 206, has been approved by Mr. Zinzendorf in the same Coll. p. 653.*

dos

dos <sup>(2)</sup> a blessed People, in whose dwelling Place Christ has found again his Shepherd's Crook <sup>(3)</sup>; they are composed out of Christ's Matter <sup>(4)</sup> Flesh of his Flesh, as materially, substantially, and actually, as Matter is called Matter <sup>(5)</sup>. Some of them, in the beginning, are three Fourths, one Half, or one Fourth Part Mushroom, and only a little Jesus-like, but afterwards almost no Mushroom Kind is more seen; Jesus is drawn through them, and Jesus's-Likeness seizes their Persons <sup>(6)</sup>; Christ's broken Eyes look out of their Eyes <sup>(7)</sup>; they think, will, speak, taste and feel Jesus-like <sup>(8)</sup>; they are as holy as Jesus's Wounds in Body and Soul <sup>(9)</sup>; they feel Christ's Embraces round their Shoulders <sup>(10)</sup>; Christ actually, feelingly, and essentially, as a Seal, imprints on them his Wounds and his whole Cross-Figure <sup>(11)</sup> he touches all their Members <sup>(12)</sup> kneels down before them, and washes their Feet <sup>(13)</sup>. They look all Day long into Jesus's Wounds <sup>(14)</sup>. It may be perceived in the Looks of every one of the Party, that he has seen Jesus's Wounds <sup>(15)</sup>; they lick Christ's Wounds <sup>(16)</sup>, they have farmed the Side-Wound for 99 Years <sup>(17)</sup>; they scent Christ's Corps <sup>(18)</sup>; keeping the haut-gout, the after Taste of Christ's Corps <sup>(19)</sup>. They live in Wonders and swim in Wonders <sup>(20)</sup>. The Puffs of the Cross-Air, the Steam of Christ's Death and Tomb meet them <sup>(21)</sup>. Whatever only approaches them, becomes Wound like in infinitum <sup>(22)</sup>; whoever touches or approaches them, becomes bloody, and gets something

<sup>(2)</sup> <sup>(3)</sup> <sup>(4)</sup> <sup>(5)</sup> <sup>(6)</sup> <sup>(7)</sup> These Expressions are to be met with in a Book, mentioned before, intituled, *Homilies on the Wound Litany*, dedicated by Mr. Zinzendorf to his Lady; in the Preface of which he assigns as one of the Reasons of that Dedication, that she, by exterior Circumstances, had been prevented from hearing these Homilies, when he preached them, p. 248. 301. 86. 76. 93. 190.

<sup>(8)</sup> Hymn. 2242. <sup>(9)</sup> <sup>(10)</sup> <sup>(11)</sup> <sup>(12)</sup> <sup>(13)</sup> <sup>(14)</sup> <sup>(15)</sup> <sup>(16)</sup> *Homilies on the Wound Litany*, p. 14. 236. 362. 288. 288. 285. 254. 14. 357. 362. 371. <sup>(17)</sup> Hymn 2302. <sup>(18)</sup> *Homil. on the Wound Lit.* p. 50. <sup>(19)</sup> *Sermons at Zeyt*, p. 197. <sup>(20)</sup> Mr. Zin. *Serm. at Maricborn, Januar.* 26, 1745. p. 33. <sup>(21)</sup> <sup>(22)</sup> *Homilies on the Wound Litany*, p. 172. 73.

of their Nature. Some among them drip of Christ's Blood, wherever they are pierced. The Earth on which they stand, the Chambers in which they sleep and dwell, the Brethren and Sisters whom they approach, the World (i. e. such as are no Herrnhuters) with whom they have Business, are trickled through with Blood, made holy and anointed by them (<sup>1</sup>).

## §. 3.

There being then so great and so material a Difference between all others and that holy Flock called Herrnhuters or Moravians; may we not, without doing any Injustice to Mr. Zinzendorf, believe this grand Difference to be none of the last Reasons of his behaving with so much Contempt towards the Public, when brought to its Bar to answer such Charges as are objected against him? May he not be supposed, to look on us *Hottentots* and *Heretics*, who are so much inferior to him, as having no Right, either of accusing him, or being his Judges? On the contrary, as he and his Party, according to their own Confession, are a *Leaven, mixed with a Quantity of Flour, till it shall have leavened it all through* (<sup>2</sup>), it is his Will and Pleasure his Matters shall be left unexamined, and that every one shall patiently wait his Turn, to be leavened through by him and his Party.

## §. 4.

Though Mr. Zinzendorf, for Convenience Sake, may not think proper to own what I have said; yet upon reflecting on the Conduct, he and his Substitues in Power, have hitherto shewn, with respect to the Writings that have appeared against them, their almost numberless Shifts and Evasions,

(<sup>1</sup>) Mr. Zind. Sermons at Marienborn, Aug. 15, 1745, which is a Communion Sermon, p. 14.—Such melancholy Ravings are cried up for divine Truths. It is to be observed, that Mr. Zinzendorf expressly tells us, that he and his People are nothing less than *Allegorici*. *Homilies on the Wound Litany*, p. 238.

(<sup>2</sup>) See Solemn Call on Count Zinzendorf, Page 21.

where-



whereof we shall touch here but a few, scarce leave us room to make any other Judgment. When in the Month of *April* 1753, I had published the *Candid Narrative of the Rise and Progress of the Herrnbuters*, their holy Leaders, in spite of that Performance's being supported throughout by evident Proofs, were pleased to stigmatize it with the Name of a *Libel*; and in order to secure themselves against answering the Proofs set forth there, they pretended to be willing to suffer as the primitive Christians had done. However, the *Narrative*, to the Sorrow of the Chieftains of the *Herrnbuters* and the Disappointment of their Money Schemes, meeting with a favourable Reception from the Public, an Advertisement was inserted in all the News Papers of *June* 2, 1753, in which Promises were given, that an Answer to the Charges brought against them, should shortly be published on their Part. It being but just and equitable to expect the Defence of an accused Party; these Promises, made in so public a Manner, were so far advantageous to the *Herrnbuters*, that the Public thereby was kept in suspense. Yet, as it evidently appeared from their Conduct and Declaration, they never had any Intent of giving an Answer. For; this very Advertisement was, by the Party, *two Years after*, denied to have been inserted by them in the News Papers, and they have charged it on *Wellwisbers* of theirs; and so far have they been from dealing honestly by the Public, that, during this long Time, they never did contradict this Promise or acquaint the Public, that it did not proceed from them, and that it was not to expect that promised Answer at their Hands. Of a Piece were the rest of their succeeding Actions, which had no small Resemblance with a running Fight. For; though no Answer appeared during the Time above-mentioned, notwithstanding they were publicly called

called upon to give one ; they nevertheless were not wanting to publish Pamphlet after Pamphlet, in which Endeavours were used to run down the *Narrative*, yet always keeping at a respectful Distance from the Matters objected against them. The Titles of these valuable Pieces, which likewise abound with high Encomiums on *Herrnbutism*, doubtless for keeping up the drooping Spirits of the Party, are as follows. 1. *The Ordinary's Remarks.* 2. *An Introduction to the Method or Way of the Church of the Brethren in dealing with Souls.* [This Pamphlet was afterwards denied, by the Party, to have been published by them.] 3. *A Modest Plea for the Church of the Brethren.* [This Pamphlet, it is pretended, likewise, was not written for the World, but for the Sake of the Methodists, &c.] 4. *The Plain Case of the Representatives of the Unitas Fratrum.* 5. *A Representation of the English Brethren in Union with the Unitas Fratrum.* 6. *A Summary Instruction for the travelling Brethren.*

§. 5.

These are but a few Particulars out of many, concerning the Conduct of the *Herrnbut* Leaders to the End of the Year 1754 ; which having been set forth more fully by me elsewhere (<sup>1</sup>), I beg Leave to refer the Reader thereto. As for their Conduct since that Time to this Day, Incidents of no less Consideration offer themselves to our View. An ingenious and learned Author, having been at the Pains in a Treatise, intitled, *The Moravians compared and detected*, to examine their System with a Retrospect to the ancient Hereticks, and to represent *Herrnbutism* in its proper Hue ; a Piece was published in Feb. 1755, on the Part of the *Herrnbuters*, under the Title of *A Letter from a Minister of the Moravian Branch to the Author of the*

(<sup>1</sup>) See the Preface of the Suppl. to the *Candid Narrative*.

Moravians *compared and detected*, with a Postscript from Mr. Zinzendorf to that Author. This Piece, which one would have imagined to contain a *Confutation* of that Performance, was nevertheless far from being such. It proved to be as little an Answer to what had been objected by him; as all the six Pamphlets abovementioned, were an Answer to the Accusations laid by me to the Charge of the *Herrnhuters*. Besides two or three gross Prevarications, for which Mr. Zinzendorf, perhaps, will meet with a condign Chastisement, nothing is to be met with there but a Chain of evasive Shifts, many of which might likewise be made use of in other Controversies. Thus Mr. Zinzendorf, with the Help of his Champion, according to Custom, had again beaten round the Bush, remaining in the Periphery, and saying something, but in reality, little or nothing to the Purpose (\*).

§. 6.

(\*) One should almost be apt to believe, that the Party makes it their *principal* Study, to find out Shifts and Evasions, in order to amuse the Public, and at the same Time have an Appearance of having answered their Adversaries. Their Apologies and other Writings are stocked with them. I shall relate here some of the most curious. "Our Adversaries," say they, "understand nothing of our Doctrine—We are a plain and open People, every body can know our Mind without Controversy, and our Count has lost principal Documents and Volumes, wherefore he cannot prove every thing that is to be proved—No sensible Man can believe, that we, out of Stupidity, should produce Writings and Documents, that are against us; wherefore if any thing contained in them, is, by Force, represented as such, the Fault is to be laid on the Reader, for not having been in a Condition to make a right Judgment, or for having, out of Malice, amused himself with Difficulties brought in over Head and Shoulders—Our Adversaries commit Sins against us, not unequal to the Sin against the Holy Ghost—Books are wrote against us by Satan's Apostles, who, under the Name of Clergymen, at present are orderly appointed in the World by the Devil, to make as many Souls as they can, lose their Salvation—Our Adversaries load a Curse on their Necks, which will set heavy on them and those  
" that



About the same Time, that this *seventh* Pamphlet was usherd into the World on the Part of the  
Herrn-

“ that belong to them, because we and they fight with quite  
“ different Weapons; their Weapons being temporally supported by Reasoning, Pride and Temerity, whereas ours consist in a saving and afflicting Poorness grounded on the Friend;  
“ wherefore we know, that we shall be victorious; whereas they, with their Councils, at last will hurry themselves down head-long, and striking on us, fly into Pieces, like a Hammer on an Anvil—They aim, as far as it lies in their Power, at driving the Disciples of Jesus, before the Time comes, out of *Europe* and *America*, and making them wander with the Candlestick of the Gospel, to the East—We can expect every thing, but our Adversaries cannot; they, in a certain Period of Time, will be obliged, of their own accord, to turn into the Road—People have attacked me (Mr. Zinzendorf) with whom I cannot enter the List; for, in case I was to answer them, I should be obliged to dispatch their profane Writings in a Manner whereby they absolutely would lose their Reputation, and become a laughing Stock to the World—I (Mr. Zinzendorf) always labour for the Advantage of my Adversaries, to prevent their Confusion and Shame, and I keep back a great Number of Documents, which instantly would decide many a Question, yet, at the same Time ruin for Life, this or that useful Man, *sans retour*, in the Opinion of upright People—Some Explication now and then appears insufficient to the Reader; but it cannot very well be helped; for he (Mr. Zinzendorf) conceals the best Arguments to his intimate Friends, in order to spare his Adversaries—He (Mr. Zinzendorf) is oftentimes obliged to give insufficient Answers, because he is asked by People, to whom he has no Cause, *either politicè or theologicè*, and sometimes even no Permission, to give sufficient Answers—The Saviour knows why I (Mr. Zinzendorf) have done this—I know one Reason, the Saviour knows still a better one—It is needless, those Swines, which root up the Vineyard, should know this—*Ec. Ec. Ec.*  
*Creutzreich*, p. 75, 237, 48. *Dedicat. of the Creutzr.* p. 4. *Introduct. of the Creutzr.* p. ult. *Bud. Coll.* p. 1. *Preface*, it. p. 479, 658. *Sermon preached Nov. 22, 1744.* p. 9. *Homilies on the Wound Litany*, p. 272. *Spangenberg's Answer to 300 Questions*, p. 71. *Spangenberg. Apol.* p. 35. *Mr. Zinzendorf. Letter to Abbot Steinmetz in Diar. Herrnbut.* p. 110. [Might not what is contained in these Passages, with many others too

*Herrnbuters*, it happened, that my *Supplement to the Candid Narrative* made its Appearance. It being full of authentic Facts, fit to open the Eyes, even of such as to that Time, might have remained indifferent in the whole Affair; we may imagine, that Mr. *Zinzendorf* was not a little embarrassed to prevent the Impression that Piece, together with the Treatise of that learned Author just before taken Notice of, might make on the Minds of the Public. Being always ready to do any thing except the right one; he thought proper to have it proclaimed in the News Papers, that Queries might be proposed to him, which he promised to answer; and it was added, that a Person of his Acquaintance had engaged to use his Pen for that Purpose. Unfortunately for Mr. *Zinzendorf*, an anonymous Author made greater Dispatch in drawing up Queries, than his Friend. They appeared in Public, and Mr. *Zinzendorf*, pursuant to the Declaration made on his Part, should have replied thereto. But it so fell out, that these Queries were different from those usually contrived between Mr. *Zinzendorf* and Mr. *Spangenberg*. Mr. *Zinzendorf* could not with Safety enter the Lists, and accordingly they were left unanswered, under that admirable Pretence of their being *indecent*, as indeed all Queries are, that touch Mr. *Zinzendorf* too much to the Quick.

## §. 7.

Were I to relate those other Shifts and Evasions made use of by the Party, in the News Papers, about this Time, I should spin out this Account to a considerable length, which I purposely avoid. The Attention of the Public being now fixed on

tedious to insert here, have been made use of in the Letter above-mentioned? They have the same Tendency, *viz.* to *shuffle and evade*; and, with equal Propriety, could have been objected to the Author of *the Moravians compared and detected.*]

what,

what, at last, would come forth on the Part of the *Herrnbuters*; Mr. Zinzendorf found himself compelled to do something for the sake of saving Appearances. After having refused to answer those Queries termed by him *indecent* ones; it would have been too hazardous a Thing for him, to aim at extricating himself, by publishing other Queries and Answers contrived between him and a Friend, in a collusive Manner. However, he had no Mind to favour the Public, with a clear, full and honest Answer to the several Articles laid to his Charge; wherefore he pitched upon a Way, which might make a Shew of so doing, though in effect it was far short of it (<sup>1</sup>). I have here in View a Pamphlet, which bears the Title of *An Exposition or True State of the Matters objected in England to the People known by the Name of Unitas Fratrum*; which was published in the Spring of 1755, and followed soon after, by a second Part, in which a third Part was promised, with Intimation that it was ready for the Press. Another Pamphlet, much about the same Time, was likewise usher'd into the World by the Party, intitled, *An Essay towards giving some just Ideas of the personal Character of Count Zinzendorf*; concerning which some Notice shall be taken hereafter.

(<sup>1</sup>) As Queries could not any more help him out, he bethought himself of another fraudulent Way, *viz.* to attempt *knocking down his Adversaries by Assertions*. In pursuing this Method, he was in a State of Safety against the Reader's comparing what he laid before him, with the Charges themselves; he likewise had an Opportunity of skipping over the Proofs by which the Charges are supported, and could more easily avoid touching such Matters as stick to his Sides. He could not but be sensible, that an intelligent Reader must see through this Artifice; wherefore, as he never is at a Loss for Palliatives, he has, before hand, secured himself against being reproached, on that Account, by making the Blame fall on *some Men of Character, especially his English Council, who, we are told, have advised him to answer by positive Positions*. See the Review prefixed to the Party's Exposition, p. 15.



It is not my Business, at this Time, nor have I room for it, to make the Public thoroughly sensible, that this Exposition, for the greatest Part, is a Compound of Impostures, and an Insult on the Reader's Understanding; and that, as for its Method, it has been contrived by the Party in so crafty a Manner, as to put it out of the Power of those that read it, to discover even those visible Impositions which stand in no need of a Refutation. This will sufficiently appear from <sup>(1)</sup> *a View of this Exposition*, which I shall hereafter publish, and which would have appeared long ago, had not Mr. Zinzendorf purposely and designedly hindered me from it. At present I shall only say, that it is evident from this compendious Account of the Conduct of the *Herrn-but* Leaders, that full half a Score of Writings have been published on their Part; consequently that they have not been wanting either in Leisure or Opportunity to give a direct, full and explicit Answer to their Adversaries. It is likewise visible, that they have spent full three Years in Shifts and Evasions, and not judged those that are without their Pale, worthy of being honestly dealt with. But this is not all. Mr. Zinzendorf, whose Treasures in baffling those that attack him are inexhaustible, has made himself invulnerable, and for what I know, may carry on his evasive Way of dealing with the Public for three Years longer, without any Apprehension that the Deceptions contained in the above Writings may be detected. For, would it not be highly unjust, whilst a Man pretends to have still something to say in his Defence, to preclude him and pass Condemnation? Doth not Equity demand, that such a Person should be heard? Behind such a Line of Safety it is that our *Moravian*

(1) This View of the Exposition, which is referred to by the Author, is in the Hands of the Bishop of Exeter,

Patriarch has thought fit to intrench himself. As he could stand out no longer, he came forth at length with what he calls his *Exposition or True State of the Matters objected against the People known by the Name of Unitas Fratrum*, as has been said above; but knowing full well, that upon Examination it would not stand the Test, he has carefully tied down his Adversaries Hands, by not giving it intire, but promising a *third Part* that should follow in *due Time*. Who sees not here another evident Proof of Mr. Zinzendorf's double and evasive Dealing, and that his Intent is, *Things should be forgot*? That this has been his real Intention, the Reader will scarce doubt, when he is told, that since the Promise made by Mr. Zinzendorf for publishing a *third Part* of his Exposition, a Twelvemonth and better has passed, without its having been fulfilled to this Day.

§. 9.

Doubtless Mr. Zinzendorf, and those who are associated with him in Power, look upon this their Way of dealing with the Public as just and warrantable. But as, unhappily, we are not, as yet, used to give up our Reason blindly; I humbly think Mr. Zinzendorf ought to have had so much Deference and Condescension, especially as he and his Party are resolved to *leaven us quite through* (\*), as to leave us, at least for the present, in the Possession of our old Right and Custom, which intitles every body, of what Condition soever, to call to an Account such Person or Persons, as set up new Doctrines, or divulge Sentiments, not allowed by the Generality of Mankind. For these Reasons, and as it is high Time Matters between him and his Adversaries should be brought to an Issue, and the Public have a further Opportunity of forming a Judgment of them: I hereby, once more, solemnly call on

(\*) See Solemn Call, p.

Mr. Zinzendorf, to answer all and every Charge that has been objected against him, that is to say, *to finish his Exposition, by publishing the promised third Part*, or as many Parts as he shall think proper to superadd. I cannot indeed insist on the Request I made in my former *Solemn Call*, which was, that, in his Answer, " he should not run over the Charges " brought against him, and pick out what he liked " best, nor make Interrogatories to himself, where- " by the Charges are in a great Measure enfeebled, " nor confound Passages together; but *distinctly* " *mention or quote one Article after another*, and give " a clear, explicit and categorical Answer to each " of them." For, as he has sufficiently shewn, that he will not be tied down by any Rule, how just and consonant soever to Truth and Reason; I must leave the whole to his Discretion, provided his Answer be laid before the Public, without any further Delay.

## §. 10.

Would it not have been very proper for him to set forth, that, as Mr. Zinzendorf's Actions, according to the Party's own Words <sup>(1)</sup>, *are Originals*; he, far from copying those old Heroes, who civilized Nations and made Men out of Brutes, has applied himself towards bringing about the Reverse, by making his Party *reject Reason and Reasoning* <sup>(2)</sup>, and even *Knowledge* too <sup>(3)</sup>?

## §. 11.

Was it not worth his while to praise him on account of that valuable Doctrine, according to which *Religion must be a Thing, that can be acquired by mere*

<sup>(1)</sup> Suppl. to the *Cand. Narrat.* p. 22.

<sup>(2)</sup> *Candid Narrative*, p. 46.

<sup>(3)</sup> They sing in Hymn 1826. as follows: " We wilfully, or with all our Hearts, are blind in EVERY THING that is called Knowledge "



*Sensations, without Comprehensions or Notions* <sup>(4)</sup>, whereby the Brute Creation, which, doubtless, has likewise Sensations, and consequently is susceptible of a Religion, is put on a Par with the *Herrnbuters*?

## §. 12.

Could he pretend to do Justice to his Hero by passing over in Silence, his having rendered his Flock even inferior to the Brute Creation, since these couple no otherwise than by natural Instinct, whilst the Religion taught by him to his *Herrnbuters*, obliges them to perform Cohabitation without Nature's impelling thereto, and without Inclination <sup>(5)</sup>?

## §. 13.

Was it not essential for him to take Notice of that admirable Decision of his Hero, *viz.* that *no Man can in reality boast of having a Wife* <sup>(6)</sup>; whereby he, of course, must acknowledge all the Offspring of his Adherents to be spurious, and the Fathers and Mothers of such Offspring to be Fornicators? But perhaps such is the unlimited Power of that great Patriarch, as to be able to transform Names and Things *pro lubitu*, as he is known to have converted the *Pudenda* into *Verenda*.

## §. 14.

Ought it to have been overlooked by him, that his Hero has found out a Way, hitherto unknown, for bringing about Chastity, by talking from the Pulpit of *Pudenda*, of the *Membrum Virile* or *Covenant Member*, of the *Sisters* having likewise something that resembles *Christ's Sufferings*; that the *Membrum*

<sup>(4)</sup> *Dresd. Socrates*, p. 260. *Mehrl.* 762. *Halb. Expl. fals. Apost.* 42.

<sup>(5)</sup> *Suppl. to the Candid. Narrat.* p. 29.

<sup>(6)</sup> *Homilies on the Wound Litany*, dedicated by him to his Lady, p. 84.

*Virile is the most respectable and superior to all other Members ; that the Sisters are to honour it with the utmost Veneration ; that the precious Covenant Member is so much forgot, is reduced to such a Numbness by not making use of it ; that there is so much Remissness in the Enjoyment, &c. &c. (1)*

§. 15.

(1) See *Cand. Narrative*, p. 55. &c.—I willingly would forbear quoting the following Facts ; but as Errors influence Practice, and as these Matters come within the View of an Examination of a Man, that sets up for a general Reformer, I think myself obliged thereto. Mr. Zinzendorf, when in *America*, made use of shameful Expressions, in talking to married as well as unmarried Women ; descanting to the latter on the Defloration of *Lot's* Daughters, whence so great a People had sprung up ; and to the former on *Solomon's* Concubines, and what a People thence had come forth ; adding *N. B.* that many great Lords abroad, in order to spare their Wives, whom they loved notwithstanding, entertained such, &c ; with several other indecent Expressions, whereat the Women were much ashamed. *Dr. Fref. t. 3. p. 179.* Again, during the Time of his abiding and conversing with the *inspired* or *French Prophets* in *Germany*, he was observed to behave very familiarly with Women. *Frederick Rock*, a Sadler, the Leader of the Inspired, and whom Mr. Zinzendorf had made to stand God-father to his Child, seeing him handle the Breasts of a Woman, upbraided him on that Account ; to which Mr. Zinzendorf replied, that *this was the Fashion among People of Quality.* [Thus, it seems, the Man of Quality must excuse the Lechery of the Apostle.] His frequent nightly Visits paid to *Anna Nitschman*, have especially been taken notice of by Mr. *Volk*, who likewise reports, that Mr. Zinzendorf, had very often entered the Bed-chamber of the unmarried Sisters in the Night ; that it once happened, that one of them, quite undressed and searching her Shift to get rid of troublesome Companions, upon seeing Papa Zinzendorf enter the Room, had been very much ashamed, and hid herself : that hereat Mr. Zinzendorf had been very angry, crying out, *that Shame proceeded from the Devil* ; that this Sister, for so great a Trespass, had been taken into Censure, and, for a long Time, excluded from the Lord's-Supper ; that another Sister, who had had Notice hereof, having at another Time, been found in the same Occupation by the Papa, had stood still like a Lamb, to the great Pleasure of Mr. Zinzendorf, and that she afterwards had got a Preferment in the Congregation. *Volk*, p. 80. it. p. 779, and the following. [*Periit cui periit pudor.* Such Matters as these serve to corroborate An-

*Andrey*

## §. 15.

Could he have refrained from praising his sublime Doctor for the Discovery he has made, that the Soul is of a *certain Sex*, i. e. *of the Female*,<sup>(2)</sup> consequently, though a Spirit, must have corporal Members; it being well known, no Sex can be distinguished but thereby?

## §. 16.

Was it not much to his Purpose to observe in his Hero's Commendation, that, though no Apostle ever claimed Knowledge of Peoples Thoughts, and much less of their future Resolutions; his Hero, and those whom he pleases to teach that Art, on looking at People that join their Congregation, immediately espy in their Faces, whether or no they will leave them again, and can tell before hand, whether they will intirely keep away or return, soon, or late?<sup>(3)</sup>

## §. 17.

Was it not necessary for him to have taken Notice that his Hero, and those to whom he perhaps thinks proper to communicate the *Nostrum*, know the exact Proportion, every Follower of theirs has of *Jesus* Likeness; which, perhaps is brought

*drew Frey's Account.* It is to be observed, that Mr. *Volk* has twice challenged Mr. *Zinzendorf* to call him before a Court of Justice, in Case he could convict him of having reported any Thing contrary to Truth.]

<sup>(2)</sup> Candid Narrative, page 59.

<sup>(3)</sup> Creutz. p. 44. where Mention being made of People that desert them, the following Words are introduced. We know of no Example, that such a Person ran away from us, in whose Face we did not, from the Beginning, espy that Character, and likewise knew before hand, whether he would keep intirely away or whether he would return, soon or late. [May not this be called a cunning Expedient, contrived with a View to prevent Impressions, which such as leave them, might make on those that stay behind?]

about



about by a peculiar Scale contrived in so nice a Manner, as to determine to a Hair's Breadth, how much Mushroom Kind, whether a Quarter, an half Part, three Quarters or nothing, still remains in them? <sup>(1)</sup>

## §. 18.

I might go on, in this Manner, to point out those uncommon Feats, which are essential Ingredients of Mr. *Zinzendorf's* Character. But upon reflecting, that, how concise soever I may be, I shall not be able for want of Room, to touch upon any considerable Part of them; I think it most expedient, to confine myself to one Article, which alone is sufficient to set off our Hero.

## §. 19.

There was a Time, when Sincerity was held in so much Esteem, that the Office and Name of a *Trimmer*, i. e. a Person that carries it fair between two or more Parties, passed for a Term of Obloquy. Strange and very strange is it, that the World should have been so much mistaken herein; as Mr. *Zinzendorf*, by his Example, has made it appear, that *Trimming* deserves a better Appellation, and even may be made Use of in Matters of Divinity. "All great and little Religions, says he, <sup>(2)</sup> *true ones* and *false ones*, are respectable to us," (i. e. to him and his Party) and so much doth he insist thereon, viz. that there is more than one true Religion, (although Truth can be but one,) that we find the same Words repeated Twelve Years after, in an Apologetical Writing contrived between him and Mr. *Spangenberg*. <sup>(3)</sup>

## §. 20.

<sup>(1)</sup> In a Writing against Mr. *Gross*, one of his Adversaries, published in 1740. p. 112.

<sup>(2)</sup> <sup>(3)</sup> Page 152. The Query directed by Mr. *Spangenberg* to Mr. *Zinzendorf*, is as follows: "Have you not said in the Writing against A. G. p. 112, that all great and little Religions,"

## §. 20.

Let us go a step farther and we shall find, that, as this is an Invention contrived by him, for the Sake of ingratiating himself with divers Denominations in Christendom, whom upon Occasion, he shall think proper to admit as a true Religion; he

“ gions, true ones and false ones, are respectable to us. Is  
 “ not this Indifferentistical?” Upon which Mr. Zinzendorf answers in the following Manner. “ Every Corporation, every  
 “ Door that is shut, in short every Institution, over which I am  
 “ not appointed a Judge, is likewise respectable to me. The  
 “ Angel *Michael* dared not treat the Devil contemptuously,  
 “ *Quid inde?*” I have, in the posterior Part of the Supplement to the Candid Narrative, p. 4. and the following, given several Specimens out of this juggling Apology, in Order to shew Mr. Zinzendorf’s Dishonesty in his Answers, and how grossly he imposes on the Public, by asserting, that he had there answered such Charges as were brought against him so fully, and in such a Manner, as to put to Shame, and puzzle sufficiently, if not silence entirely those that wrote against him. As the Party, in their Exposition (though not without committing a Falsehood, as will be made appear in my View of that Piece) has touched but upon one of these Specimens, viz. that in which Mr. Zinzendorf professes his Willingness of knocking a Couple of Teeth out of his Opponent’s Mouth: I insist on their answering the five others, and whether they have not been literally quoted by me from that Book. In the mean while, the Reader has here another Specimen out of that very Book, concerning the Party’s Fallacy in their Answers. For whereas he should have answered to the Charge of his allowing, in the above Words, *more than one true Religion*, (which Charge had been brought against him by Dr. Hoffman in his Treatise de *Manifesto Herrnhutianorum Syncretismo*, p. 14. published in 1745) it appears, that Mr. Spangenberg had not made his Query conformable to the Charge; and the Answer itself shews, that Mr. Zinzendorf confines it solely to the Word *respectable*; nor is there any Answer to the Charge, as brought against him by the said Doctor, to be met with in two other Places of that Apology, viz. p. 447, and 473, where the Words quoted above in the Text, are repeated. Thus Mr. Zinzendorf, who, according to Prelate Bengel, p. 2 is like a Fish, that slips through one’s Hands, yet always remains in the Net, imposes on such of his Readers, as have no leisure narrowly to inspect his Words, nor know, that it is absolutely required, minutely to examine and compare them with the Charges, in order to avoid being imposed upon.

has

has not minced Matters in his Translation of the New Testament, (1) where remarkable Proofs are to

(1) The Party in their *Exposition*, Part I. p. 52, has spent much Labour in apologizing for that Translation; but it must be observed, that Mr. Zinzendorf, and such of the Principals as are in the Secret, would laugh in their Sleeves, should these Evasions be believed. I shall shew, in an incontestible Manner, in my *View* of that Performance, that the four Evangelists, out of which the above Quotations have been made, were put to the Press, before Mr. Zinzendorf did set out for the *West Indies*, consequently that they were not translated on board a Ship, nor that the violent Motion of the Ship in some Weathers, as the Party says, could be the Occasion of any Omission in it. It will likewise be shewn then, that all the rest of what the Party has offered for coming off, are mere Illusions. Only let it be observed for the present, that it evidently appears, from the above Quotations, that this Translation has been accommodated to the Opinions of divers Sects, which he himself cannot disguise in his Annotations to it. For, according to what he says there, "one of the Reasons of his having undertaken that Translation had been, that his Brethren, not out of Curiosity but Necessity, had wished and were still wishing, to know the nearest Sense of every Word in the New Testament; because," adds he, "they had got Business with so many different Sorts of People of different Nations and Notions," concluding "that he wishes the Use of that Translation" (which he calls an Essay) "and the following may be confined thereto," i. e. their using it solely in their Business with so many different Sorts of People of different Nations and Notions. Who therefore can take the Party's Allegation any otherwise than as Contrivances, which their Convenience compells them to, when they are no otherwise able to withstand the Opposition that is made against them? I shall in my *View* of the Party's *Exposition* say something likewise of the second Edition of that Translation; in the mean while the Reader may meet with some Account of it in the Responsum of the Theological Faculty at *Tubingen* annexed to the *Candid Narrative*, page 14, and 15, of the first Edition, and p. of the second Edition. Let me add here, that this is not the first Time of Mr. Zinzendorf's having laid Hands on the sacred Writings, to adapt and square them to his Purposes. Several Years before that Translation of the New Testament appeared, a Bible was published by him at *Ebersdorf*, with Glossaries or Summaries; which being found to have a bad Tendency; the Consistory at *Dresden* saw itself obliged, by a Writing drawn up for that Purpose, to warn the Public against these Glossaries, and to enjoin all Book-Binders, to bind up that Writing



to be met of this *trimming* Humour. The *Soci-nians*, doubtless, must thank him for rendering *John* x. 30. (I and the Father are one) by *I and the Father are the Same*. The *Papist* (¹) cannot but

Writing or Warning with every Copy of the *Zinzendorfsian* Bible. It may not, I presume, be improper, to give a Translation of Part of that Warning, *i. e.* the Conclusion of it. "Lastly, these Glossaries or Summaries, would likewise be of dangerous Consequence, should those Principles, which are discovered there with respect to the *Status Oeconomicus*, be, TO THE CONFUSION OF ALL GODLY GOOD ORDER, adopted as they are literally expressed. For according to the Glossary on *John* 13, *no Distinction of Conditions* must any more be heard of among Christians. Whenever it should please the Servant, (for, no Restriction has been made there against it) his Master must wait on him, and perform the most abject Service; which is contrary to what Christ, *Luke* xvii. 7, 8. has acknowledged as just, right and equitable. *Married People*, in case one Party should please to part, (to which the rash Glossary, on *Cor.* 7, leads them) *may divorce* themselves of their own Accord, and leave each other. According to the crude Assertion on *Eccles.* 12, a total Ignorance and Barbarousness would again be introduced into the World, under Pretence, that *Wisdom is not learnt out of Books*. Thus we should again have fine Times and People to expect; the Spirit of Confusion, Darknes, Prejudice, and arbitrary Proceedings, certainly would get again intire Dominion. Now, let all that has hitherto been represented, be taken together and reflected upon, and every equitable Person will find, that this *Bible Impression*, as it now lies before us, is, in divers Respects, chiefly at these Times, scandalous and unwarrantable. We have the Confidence in all the Inhabitants of the *Electoral Saxon Dominions* (presuming, that there will be no Necessity of making Use of coercive Means and Confiscation in this Affair, which is of so great Weight as it concerns the precious Word of God) that they, and those that belong to them, will not meddle with that Impression; but, on the contrary, use their Endeavours, that those and other Scandals, which are to be met with in the Glossaries, may be removed, our Evangelical Liberty not extended to Licentiousness, but the pure and undefiled Word of God preserved, and this most valuable Treasure may not, through our Fault, be defamed by any Body. *Dresden, January 8, 1727.*"

(¹) Herewith agree those Passages, quoted by me in the Preface of the *Supplement to the Candid Narrative*, p. 19, and 20, out

but be pleased at his Translating the Words,  
*Matth, xvi. 18. (I say unto thee, that thou art  
 Peter)*

out of Mr. Zinzendorf's Writings and Hymns; where he, as an Apologist for the *Pope's Supremacy*, maintains, that *Peter had been a Pope and Chief of the Congregation of the Apostles*. What a Number of Things has he not already uttered, that could not have been expected but from a *rank Papist*, and how much may not be apprehended to be still kept by him in Reserve! He not only apologizes for their *prohibiting the Reading of the Scripture*, (See the above Preface, p. 21), but, in *Pensylvania*, he explained himself in round Terms; that *he agreed with the Roman Catholics, that the Scripture should not be left in the Hands of common People* (Dr. *Fresenius*, tom. 1. p. 475. it. tom. 2. p. 428.) He justifies their *Worship in an unknown Tongue* (See the Preface abovementioned, p. 21.) Whereas the ancient *Moravian Church* held the *Papists* to be *Idolaters* (*Becherer* p. 957) he accounts their *Idolatry*, exterior Ceremonies. *The outward Ceremonies of the Papist*, says he, *are no Idolatry, in sensu ordinario*. (*Buding. Collect.* tom. 2. p. 308.) He and his People, according to his own Account, *pray Ave Marys* (See the above Preface, p. 20.) They addressed and invoked the *Angels*, Hymn 2261 and 2237. *In the Lord's Supper*, he and his Followers, as he says, *bite in Christ's Corps* (as they commonly call *Christ's Body*) *Homil. on the Wound Litany*, p. 232.) which, if it doth not imply *Transubstantiation*, I know not what *Transubstantiation* is. The *Invocation of Saints* is pleaded for by him in his *Exposition*, Part 2. p. 19, &c. Not to mention any more Articles, nor those *Monastic* and other Institutions already taken Notice of in the *Supplement to the Candid Narrative*, p. 71. out of *Prelate Bengel's Works*. (See likewise the Author of the *Moravians compared and detected* passim.) Surely there is but little Sagacity required for fathoming Mr. Zinzendorf's Design. As both *Pope* and *Popery*, by the *Reformation*, were driven out of the Church by the *Fore-Door*; he by a *back Door*, by *Stealth*, under the borrowed Cover of the *ancient Moravian Church* or *Unitas Fratrum*, intends to help them in again. And that this is his Aim, we have still less Reason to doubt, as his own Tongue has betrayed the Secret to some of his Friends. We owe the Discovery of it to a credible Person, a Minister and near Neighbour to *Herrnhut*, who published but last Year, at *Leipzig and Francfort*, a Collection of Sermons delivered by Mr. Zinzendorf to his Flock in their *Matrimonial Quarter-Hour Meetings*, as they call them. In the Preface, added thereto, we find several Particulars concerning his Undertaking; and among them, the following Account, which I think highly incumbent on me to lay before the Public. *Many Clergymen in Upper-Lusatia*, says he, p. 9, *who had been bewitched by*  
 Shows

*Peter*) by *I say unto thee, that thou art a Rock.* The  
*Anabaptists*

*Shews and Appearances, recovered themselves. Among these was a Favourite of Count Zinzendorf. A particular Accident gave Occasion to his intirely leaving him. The Fact is true, and deserves to be made Public. It is as follows. The Count, Mr. Schaffer, (a Minister at Gorlitz) and Mr. Manitius, at that Time Minister at Hauswalda, were riding together in a Coach. The Count, having been silent for a considerable Time, and looking as it were dejected, on a sudden started and laughed. One of the two Clergymen taking Notice of it, told him, that, in all Appearance, something very extraordinary must have occurred to his Mind. Hereupon the Count answered in the following Words: TO BE SURE, IT CAME INTO MY HEAD, WHAT THE WORLD WILL SAY ONE DAY, WHEN I SHALL HEREAFTER BRING THE TRAIN OF MY CROSS-CONGREGATION INTO THE LAP OF THE ROMISH CHURCH. At these Words Mr. Manitius was very much astonished, and never after would suffer himself to be allured by the Count, though he gave himself all the Pains imaginable for that Purpose. This is that ancient Protestant Episcopal Church, revived out of the Ashes of Huss, and acknowledged as such by the Church of England, through the Craft and Devices used by Mr. Zinzendorf for that Purpose. A better Scheme, I think, could not have been hit upon for ruining Protestantism, than by the Ministry of disguised Protestants and Confederates with Popery. And now, I wonder no more, that Mr. Zinzendorf and his Party, notwithstanding their Pretence of having a Call to many Nations and Religions, nay to all the World, (See Supplement to the Candid Narrative, p. 24.) do not meddle with the Popish Church, or attempt to leaven it through, as they do with Regard to all other Christian Churches. Nor am I more surprized at that Bull, issued by Clement XII, in 1732, (four Years after the Date of Mr. Zinzendorf's Letter to Benedict XIII, his Predecessor,) in which the Inhabitants of Saxony (in one of whose Provinces, i. e. in Upper Lusatia, Herrnbut lies) are invited to re-unite with the Church of Rome, and in which that Pontif generously grants them what is not his own, i. e. the free Possession of those Lands, which had formerly belonged to the Romish Church. As the Pontifs, in our Days, are grown more wise, than to expose themselves to be laughed at by such as are out of their Pale, for being liberal with other Peoples Possessions, in Hopes, that such Expedients will be sufficient to draw them over; there was Room for being surprized at that Bull, especially as it appeared in public Print; which Surprise however, ceases, as we find, that his Holiness acts upon probable Grounds, having so trusty a Tool, as Mr. Zinzendorf is, to work upon the Protestants, for the Advantage of his See; whom, probably,*



*Anabaptists* <sup>(1)</sup> have Room to be his Friends on Account of his giving, *Mark* xvi. 16. (*He that believeth and is Baptized, shall be saved*) by *he that believeth, shall likewise be baptized and be saved*. The Fanatics must give him their Hand of Association, for his translating, *Matth.* xxiv. ver. 8. (*All these are the Beginnings of Sorrow*) in the following Manner: *All this is but the Beginning of the Movings*, which he more fully explains in a Note, by adding, *for the Creatures being brought forth anew*. And his ascribing to *Christ* a *Quaking* or *Shaking*, *John* xi. 33, which, in all probability has been done by him, in order to please the *Quakers*, cannot be disliked by them <sup>(2)</sup>.

§. 21.

it was thought needful to back by that Bull, in order to remove a Stumbling Block, which might retard his pious Undertakings.

<sup>(1)</sup> Mr. Zinzendorf likewise affirmed to the *inspired* or *French Prophets* in Germany, that the *Baptizing of Children* could not be proved by Scripture. See *Secret Correspondence between Count Zinzendorf, and the French Prophets or Inspired*, p. 311.

<sup>(2)</sup> I have confined myself to single Passages, as it would require too much Time and Trouble to quote all those that have been introduced by him in Favour of each Party and those other Persuasions, not named above. However, I think it proper to add a particular Passage, which appears to be introduced in Favour of the *Quakers*. The *Believers*, in *John* vi. 45. are called διδακτοι τοῦ Θεοῦ, taught of God, (i. e. by the more sure Word of Prophecy, 2 *Pet.* i. 19.) and Mr. Zinzendorf, on that Account, in his Version, styles them *Theologi*, *Divines*. But as Divinity or Theology doth not consist only in believing, but implies likewise the Faculty of accurately understanding, explaining, confirming and defending sacred Truths; it follows, that every Believer cannot be called a *Theologus* or *Divine*. Mr. Zinzendorf, who pretends to be a Bishop, could not be ignorant of this; yet, he has thought proper, in this Respect to please the *Quakers*, and such as side with them, who, it is known, grant every Body that Appellation, and on that Account give them leave to teach. Perhaps has he done this likewise with a View, to procure the Name and Authority of *Divines* or *Theologi*, to those ignorant Handicraftsmen, whom he sends as Apostles into all Parts of the World. I cannot help inserting here a Letter of Mr. Zinzendorf to a *Quaker*, which, if I mistake not,

## §. 21.

As the Art and Mystery of *Trimming* is not bounded so strictly to the carrying it fair between two or more Parties; as not to allow its Proficients, likewise to despise them all upon Occasion; we find, that Mr. Zinzendorf, whilst soothing different Persuasions in *Christendom* (<sup>1</sup>), likewise runs down all

not, will shew, among other things, that he is looked upon among them as one of their Number; it being known, that though they *thou* every Body, they nevertheless do not allow such as are not of their Party to treat them so familiarly. This Letter is to be met with in his respectable Documents, the *Bu-dingian Collections*, tom. 3. p. 307, where it has been inserted as an Anecdote belonging to *Church History*.

## TO JOSIAS MARTIN.

" I acknowledge, as I ought to do, thy Goodness, dear Friend, and that of my dear Friend *Warner* and other Friends. If the Question was only about a Ship for the *Indies*, I should wink at every Thing, and trust myself to thee and thy Friends, to be led according to your liking, having for you all Sentiments of true Tendernefs and Gratitude; but as the Business is about a Convoy; I declare unto you, dear Friends; that I ought to do whatever lies in my Power, to find a Ship, though it might be less good and less commodious; with the sole Preference of making my Voyage straitways and without any other Company than my own. *Zachar.* iii. 7. *Revel.* vii. 1. 3. *2 Kings*, vii. 15, 16, 17. and without being under the Necessity of following the Track, and running the Hazard of others. When my Friends went to *Philadelphia* last Year, I did not scruple at all to procure them a *Spanish* Passport. Some superfluous Cares are permitted when the Question is about a third Person. I never shall have the Liberty to do as much with Respect to myself; I should even believe thereby to forfeit my ancient CHARTER, *Luke* xii. 7. However, as soon as I shall be assured, that there is no other Way for getting to *Philadelphia*, I shall, with the same Spirit, with which I would break through two Ranks of Men of War of *Ferrol*, embark on board a Ship, that goes in Company with others. I am thy sincere and tender Friend, L. Z." i. e. *Lewis Zinzendorf*.—This Letter is translated from the *French*, in which Language he wrote it to *Josias Martin*.

(<sup>1</sup>) What a comical *Unitas* is not this! Who will doubt, but this sly Stratagem was suggested to him by a Desire of encreas-

all and every one of them in the Lump, for the Benefit of his holy Troop. Proofs hereof have already been given in §. 1. to which the Reader will give me leave to refer him. And for these different Changes of the Scene, he has contrived a most ingenious Expedient. Doubtless, it would be too coarse and impolitic a Behaviour to court and vilify at one and the same Time; on this Account we have too different kinds of Writings, in which both Characters are displayed by Turns. The one are Apologies, and Books given into the Hands of his Disciples *for making Use of them in their Transactions with People of different Notions*; of this last kind is his Translation of the New Testament. It is in these Books chiefly, that he hoists the Flag of Friendship and carries it fair between different Parties, whom he thinks it necessary to coaxe for the Sake of carrying on his Schemes. The other kind of Writings are Minutes of Synodical Speeches, Hymns and Sermons, delivered by him, *intra pomeria coetus*, to his own Flock. In these he displays quite different Colours; freely pouring out his Heart before them, deeming all that is not of his Stamp as Counterband, and whoever he meets with on these Occasions, as Prelate Bengel expresses it (p. 255.) *must fall down, and become a Pavement for the Ordinary's passing over*. In a Word, he sides

ing his Party? for, the handful of *Moravian* Exiles who, I hear, are all dead, gave but small Scope to his Undertaking. Though so many jarring Opinions seem to thwart one another; yet, as Parts diametrically opposite and at equal Distance from the Center, nevertheless make up the same Circumference; the Church of *Rome*, though full of Frauds and Corruptions, will make no Objections to such a Method, but leave, as well as he doth, every one to keep his private Opinion, and likewise put up with his own impious and blasphemous Doctrines, provided the Sovereignty of the Pontiff be but acknowledged. See what has been said on this Head in the *Supplement to the Candid Narrative*, p. 15.

with



with every Party, and nevertheless is against them all, just as the Views he has at each Time, require it at his Hands.

## § 22.

Notions in Religion, it is known, seldom fail of influencing the Conduct of those that profess them; wherefore, as Mr. Zinzendorf thinks proper to act the Part of a *Trimmer* in a Business of so great Moment, we cannot wonder at his shewing a similar Disposition in other Concerns. It is remarkable, that some of his Friends having upbraided him on account of his frequently contradicting himself, he in a Letter dated Oct. 30, 1733, gave the following Answer, instead of a better Excuse. *I do not know, says he, that I make any other Contradictions, or vary in speaking and writing, than what the Change of Things, of the Method, of the Views and of the Ideas requires* ('). Thus he may shift and vary, according

(') See Dr. Halbauer (in his *Treatise de Exploratione falsorum Apostolorum*, p. 81.) who adds the following Remark on this Passage: "Look, what a fine Answer is this! it is not a whit better than that which the Count made in his Letter to Mr. Winkler." (See Mr. Winkler's Book, intitled, *A View of the Zinzendorfsian Attempts*, &c. Numb. VII. p. 20.) "If such Things were allowed in divine Matters, one might continually change, one Hour say and write this, and the contrary another. Who can therefore wonder, if he hears out of the Count's Mouth, or reads in his Writings, other Things than what he and his People actually profess?"—Mr. Winkler in his Book, intitled, *The Zinzendorfsian Institutions*, &c. p. 54, affords another Instance to the same Purpose. He tells us of a Professor, who hearing Mr. Zinzendorf say, that his *Herrnhuters* were true *Lutherans*, did upbraid him with his having told him before that Time, that *they were Bohemian Brethren, conforming themselves to their Doctrine and Discipline, and that he, on that Account, had appealed to Comenius's Historia Fratrum Bohemorum*; that thereupon Mr. Zinzendorf had replied, that *the Views had required it so*, but that they were true *Lutherans*, and that *Comenius had been a foolish Fellow*; to which the Professor had given him the following Answer: *I cannot trust you, the Views may at this*

cording to the different Circumstances of Time, and the Variety of Humours, Designs and Interests. Accordingly we meet, in his Writings, with such a Multitude of Contradictions, which no doubt proceed from the Change of his Views, that to give a List of them all, would be an endless Undertaking. However, that the Reader may not take this barely on my Word, I shall present him here with a few Instances which relate to Writings and Transactions of the Party in this Country.

## §. 23.

*First Instance.* It has been mentioned in the *Supplement to the Candid Narrative*, p. 18. that the Party, by a solemn Writing executed Nov. 21, 1743, had given themselves over to Mr. Zinzendorf in Doctrine and Practice. This Writing, which is called by them a *Vocation* or *Call* to the *Advocacy of the Brethren*, has been produced, as such, before an honourable Parliament, with Mr. Zinzendorf's Acceptation of that Call, but both of them mangled in such a Manner as to conceal the most material Points, whereof that august Body should have been informed. It is not our Business to enlarge here on the Devices made use of by the Party, in that Transaction, but the following Passage I think proper to repeat out of the Act of Acceptation of that Call.

“ I have,” says Mr. Zinzendorf there to his Brethren, “ *grasped this Office rather than accepted it*, and I make no scruple to say, “ that I should have seized on it, and main-

*this Time, likewise require your saying so*—Hence we may understand what Mr. Zinzendorf means by speaking of Examinations. In these he can always accommodate himself to the Examiner, because the *Views* will have it so, and notwithstanding divulge in his Writings the contrary. But this will be taken Notice of more fully in my *View of the Zinzendorfsian Exposition*.

“ *tained*

“ tained myself in it, as long as I could have  
 “ done so, had not your Love and Inclination  
 “ anticipated or been before-hand with me.”

This Passage, and the Act of Acceptation itself is to be met with at large in a Writing published in 1745, in the common Name of the Party, intituled, *Creutzreich*, p. 218, on the Title Page of which, God has been called upon by them to witness its Contents. However, if we look into another Writing of theirs, published in 1752, it will appear that his Word is not to be trusted; for, he expresses himself there in the following Manner:

“ I have taken the Advocacy upon me out of  
 “ Condescension.”

This Passage, which every body will say, is directly the contrary to the former, stands in that Apology so often mentioned by me, contrived between Mr. Zinzendorf and Mr. Spangenberg, p. 620, and was spoken by the former at a Synod of theirs.

§. 24.

*Second Instance.* It having been objected to Mr. Zinzendorf, that he calls his People a *Theocracy*, which, as every body knows, is a State under the immediate Governance of God alone, as that of the Jews was formerly; such was the Change of his Views, when he wrote his Exposition, that against the common received Notion of that Term, he has given us there, Part I. p. 23, the following Reply:

“ By *Theocracy* is and must be understood in  
 “ the Society, that as the Authority private  
 “ Persons have as Parents, must be in some  
 “ Degree directed and regulated by the Fa-  
 “ ther of the Commonwealth; so he, who is  
 “ the general Father of all Men, must rule  
 “ over all.”



Yet if we compare this with another Writing, published by him and his Party some Time before, viz. in 1745, on the Title Page of which they have called on God to witness its Contents, viz. *Creutzreich*, p. 40, we shall find Mr. Zinzendorf speak in quite a different Tune.

“ A *Theocracy*,” says he and his Party there,  
 “ is a Nation, immediately subjected to God,  
 “ and where his Servants act not as Teachers  
 “ but as Magistrates.”

§. 25.

*Third Instance.* Mr. Zinzendorf, in order to claim a Merit on account of having taken upon himself the Advocacy of what he calls the *Moravian Brethren*, tells us, that the Brethren's Interest had been neglected at the Treaty of *Osnabruck*, and that the Protestant Princes had not then taken Care of that Church. Yet, that very Mr. Zinzendorf, in another of his Writings, professes downright, that the Protestant Princes had actually made Intercessions for her at that Time, and that no Fault could be laid to their Charge.

“ The Brethren's Interest,” says he, in his *Exposition*, P. I. p. 35. 36, “ had been so neglected at the Treaty of *Osnabruck*, as to  
 “ leave their Churches and Liberty of Conscience to the Mercy of their Sovereigns of  
 “ another Religion, at a Time when all the  
 “ other Protestant Interests were cared for;  
 “ the Princes, who had formerly taken Care  
 “ of that poor, old and distressed Church, no  
 “ longer had any Ambition to claim their  
 “ former Relation with her.”

The other Passage, in which just the contrary is said, runs in the following Words:

“ At the Time of the great Negotiations of  
 “ Peace in the Empire (*i. e.* the Peace of *Osnabruck*)

“ *nabru*ck) says he, Intercessions were made  
 “ in Favour of the *Moravian Brethren* at the  
 “ Imperial Court, and it is not the Fault of  
 “ any Protestant Prince, that they did not  
 “ obtain a free Exercise of Religion, even in  
 “ the *Austrian* hereditary Provinces.”

These last Words are to be met with in a Petition of his to the King of *Denmark*, which stands inserted in a Book already mentioned, intituled, *Creutzreich*, p. 235, on the Title Page of which he and his Party have called on God to witness its Contents.

§. 26.

*Fourth Instance.* It is a common Thing with Mr. *Zinzendorf*, for the sake of making a Kind of Parade, to plead a voluntary Poverty, though it be, in reality, but a sham-one, not unlike the Case of a Man, who strips himself in order to bathe, and has it in his Power, when he pleases, to leave the Water and put on his Cloaths again. If it be asked, what is become of his Substance? the Answer is differently made according to the *Change of Mr. Zinzendorf's Views*. At one Time it is *the Church* that has it, and at another *his Lady* is in Possession of it. In a Speech made by him to the Governor and Council of *Pensylvania*, May 15, 1742, and which afterwards has been inserted in the abovementioned Book (p. 187.) on the Title Page of which God is called upon to witness its Contents, we find Mr. *Zinzendorf* deliver himself as follows :

“ The Audience perhaps will ask, what Sort  
 “ of a Person is the Wife of this Man (mean-  
 “ ing himself) that is so extraordinary in  
 “ every Respect, the Wife of an illustrious  
 “ Husband, who is still alive, and whose ALL  
 “ *she*

" *she has inherited ten Years since* (i. e. 1732) ?

" *She is a graceful Wife, &c.*" (1)

Yet, if we confront herewith a Letter, wrote by him to a *Greek Metropolitan*, Dec. 12, 1740, and which, as a Piece belonging to Church History, has been inserted in his *respectable Documents, the Budingian Collections*, t. 3. p. 306, he gives him the following Account :

" What shall I do unto you, Reverend, most

" grave, most learned and most excellent Bi-

" shop, &c. ? My Riches are become the

" *Property of the Church*, I am glad to be

" deemed poor for Christ's Sake." (2)

#### §. 27.

As I have but slightly touched upon the *Herrn-but* or *Moravian Hymns*, in my *Candid Narrative*, and the subsequent Writings ; I cannot, as yet, leave my Antagonists, without taking further Notice of them. It is true, Mr. Zinzendorf, in his *Exposition*, has been at great Pains to withdraw the Attention of the Public from them ; but, as these Hymns, nevertheless are *Elegancies* (3), and declared by him to be such ; as they are given out to be *absolutely scriptural in Form as well as Matter* ; and as *those that oppose them, are deemed by him to be worthy of having their Tongues pluckt out and Hands chopp'd off* (4) ; who sees not, that what he has said

(1) The Words, in the Original, are as follows : " Quæritis, Auditores, qualem hominis undique extraordinarii uxor personam agat, uxor illustris mariti, in vita adhuc superstitis, abhinc decennio ex asse hæres ? Gratiosa Conjux est, &c."

(2) The Original runs in the following Words : " Quid vero Tibi faciam, Præsul Rev. Gravissime, Doctissime, Excellentissime, Græcorum Gloriæ & in tanta nocte Stellæ primæ magnitudinis ? Divitiæ meæ Ecclesiæ cesserunt, ego pauperem Christi habitum referre lætor."

(3)

(4) See *Solemn Call* on Count Zinzendorf, p. 11.



upon this Occasion in the above Performance, are Allegations, which his *present Views* have called upon him to make use of. I shall hereafter, in my Answer to that Performance, lay such Matters before the Public with respect to these Allegations, as will, I am confident, fill every body with Indignation against the Author of them, though even no other Matters could be laid to his Charge. For the present, let me, before I enter upon these Hymns, make one single Remark on two Passages to be met with in the Party's Writings published here in *England*. The first is to be found in Mr. Gambold's Preface to Mr. Zinzendorf's *Peremptorisches Bedenken*, or the *Ordinary's Peremptory Remarks*, &c. where it is said, p. 7, that Mr. Zinzendorf *had been declared the Author of Stanzas, which he had not so much as seen*. The other Passage may be met with in Mr. Zinzendorf's *Exposition*, Part II. p. 24, where he delivers himself in the following Manner: "*The Stanzas mentioned in Mr. Gambold's Preface to the Peremptory Bedenken*, (i. e. the *Ordinary's peremptory Remarks*) "*as never seen by me, "were truly such as I had never seen, and in order to "render that Assertion more intelligible, let me "add to it, that I saw in the very controversial "Books published in England, Songs and Verses "confidently charged on me, which I saw then the "first Time in my Life.*"—The Reader, for disintangling this Matter, will be pleased to keep in Mind, that the Preface, spoke of in the above Words, was printed here in *London* in the Year 1753, and that the Word *then*, mentioned in the last Passage, refers to the same Time. Now, it is obvious, that as this Preface with the Remarks, was ushered into the World *shortly after* the Appearance of my *Candid Narrative*, the Party, by telling the Public, that Mr. Zinzendorf *had been declared the Author of Stanzas which he had not so much*

*much as seen*, could have no other Drift, but to make the Public believe, that those Hymns, which I had quoted in the *Candid Narrative*, ought to be looked on as *not having been so much as seen by him*. For, had not this been their Intent, it would have been very easy for them, nay, it was their Duty to add, that *by these Words they did not mean those Hymns which I had quoted, but that there were other Hymns to be met with in controversial Books published in England, whereof Mr. Zinzendorf had been declared the Author, though he had not seen them till THEN*, i. e. in 1753. But such an open and candid Answer would not have served their Purpose. It is likewise obvious, that I having been compelled, by Mr. Gambold's Assertion, in the above Preface, to prove in an unexceptionable Manner, that Mr. Zinzendorf not only had seen those Hymns quoted by me, but had likewise published them with a Preface, sung them with his Congregation, defended them, &c. (See Solemn Call, p. 17.) ; Mr. Zinzendorf, in order to come off, has, in the second Passage above quoted, intirely passed over in Silence those Proofs, which I had produced to justify my laying the said Hymns to his Charge, and has bethought himself of an Expedient to save that Assertion, or as he terms it, *to render it more intelligible* (which his *Views* did not allow him before to do) by giving us to understand, that it relates to Songs and Verses published in *England, in Controversial Books not seen by him till 1753*. Whatever Mr. Zinzendorf may think of this Expedient, it will do him but little Service. I shall join Issue with him, yet am afraid, this new Assertion, instead of helping him out, will render his Cause more black than it was before. The Question between him and me is now no more about those Hymns which I have quoted against him ; for, they have been tacitly acknowledged *to have been seen by him, to have been*  
pub-

published by him with a Preface, to have been sung by him with his Congregation, to have been defended by him, &c. but what is to be inquired into concerns a Point of Time, viz. Whether or no Songs and Verses have been published in *England*, in Controversial Books, against the Party, which Mr. Zinzendorf had not seen till 1753. After a diligent Inquiry, which I have made among such as have full Knowledge of all that has been published against the Party here in *England*, before I began to write against them; I find, that but two Writings have appeared against them, in which their Hymns were attacked. The first is intitled, *Hymns composed for the Use of the Brethren, by the Right Reverend and most Illustrious C. Z. published for the Benefit of all Mankind. In the Year 1749.* It is a Transcript of twenty Hymns or Parts of Hymns, taken out of the *English Hymn Book of the Brethren*, printed in London for James Hutton; and Mr. Wesley is reputed to be the Author of that Pamphlet. The other Writing, which was published in 1750, bears the following Title: *The Contents of a Folio History of the Moravians or United Brethren* <sup>(1)</sup>; in the Preface of which four *Moravian* Hymns, selected out of the twenty Hymns or Parts of Hymns in Mr. Wesley's Pamphlet, are literally transcribed; so that whoever has seen the Hymns in the first Pamphlet, may be accounted to have likewise seen those that are recited in the latter, not a Tittle being altered there. Now, as these are the only Writings <sup>(2)</sup> in which the *Moravian* Hymns have

<sup>(1)</sup> I am obliged to the anonymous Author of that Writing for his polite Letter to me. As he has not thought proper to inform me of his Name, I am compelled, in this public Manner, to acknowledge the Receipt of it, and that I have distributed those Copies of his Performance, sent me at the same Time, according to his Desire.

<sup>(2)</sup> Surely, Mr. Zinzendorf, who is known to have a private Printing-Office wherever he resides, will not cause any Controversial



have been attacked before the Year 1753; it follows, that, if I am able to prove, that Mr. Zinzendorf, long before that Time, had Knowledge of the first Pamphlet, he falsely pleads to have in 1753, *the first Time of his Life seen*, in Controversial Books, published in *England*, Songs and Verses charged on him. And the following is the Proof, which I bring against him from his own Book, intitled, *Natural Reflections*, where, in the Appendix, p. 119, Complaints are made of Calumnies being dispersed in foreign Countries against the Party, in order to amuse the People therewith; and underneath the following Note stands inserted:

“ This no where has been of less Effect than  
 “ in *England*. For, when in this Year (1749)  
 “ *the Brethren's Hymn Book*, used there, was so  
 “ treated, it scarce met with a Week's At-  
 “ tention, and immediately fell into that Con-  
 “ tempt, which usually all Pasquils and  
 “ Street-News meet with in that Country.” <sup>(3)</sup>

It is to be observed, that this Appendix to the *Natural Reflections*, in which the above Words are to be met with, is dated in 1749, as the first Postscript to it (p. 146) indicates. With what Face can therefore Mr. Zinzendorf assert, *his having seen in 1753 for the first Time of his Life*, what in 1749 had been already taken Notice of by him, and his

versial Books to be printed hereafter, in order to evade this Detection.

<sup>(3)</sup> As Mr. Zinzendorf treats his Adversaries with the highest Contempt, no body needs wonder at the above Expressions. My Performance, doubtless, would have been stigmatized in the same Manner, had not too much Notice been taken of it, to his great Sorrow. This being the Case, the Party has fallen on another Expedient, to which my Dedication has furnished them with a Handle. *It is a protected Man*, say they. Pitiful Leaders indeed, that are compelled to betake themselves to such Stratagems for keeping their Party in Spirits!

Party

Party in his own Books? And are not these Words likewise an Approbation of that *Hymn-Book* mentioned there? Again, as that Assertion in the above Preface was merely contrived for taking off the Edge of the Indignation, with which the Public had a Right to look upon him, on account of these scandalous Hymns, quoted by me against him in the *Candid Narrative*; must not that Indignation now rekindle, nay encrease, since I have made it out, beyond Contradiction, not only that these Hymns are justly laid to his Charge, but that he has twice imposed on the Public; *first*, by sily inducing People to a Belief, that these Hymns *had not so much as been seen by him*; and *secondly*, by his being so audacious, after that Falsehood had been detected, as to palm on them another Untruth, *viz.* that this Assertion related to Hymns in Controversial Books not seen by him *till* 1753, and which, nevertheless, he had already had Notice of in 1749. I shall, as I have said above, in my *View of Mr. Zinzendorf's Exposition*, produce still more striking Instances of his Impostures. Let us now proceed to the Hymns themselves.

We find a great many of them to be *half Hebrew* and *half German*, or *half Latin* and *half German*, composed in the Taste of *Macaronii* Verses, formerly used in *France* and *Italy*; where they were invented merely for the sake of creating Mirth. Neither a Scarcity of Words, nor a Want of Liberty of Expression in the native Tongue, which, in former Ages, might have been pleaded in Favour of such Compositions, can be alledged by the Party; who, besides, in some of these Mongrel Verses, express themselves in such a Manner as cannot but cause great Offence. Let this single Instance vouch for my Assertion. Hymn 2087. v. 1, 7. "God the Word, the Shepherd of Men, *veritas divina*, was arrested in the Garden, *bora matutina*.

*Pendens*

*Pendens cum latronibus*, as a Tyburn Bird, *his de nebulonibus*, one became an Angel (')."

They have a *Te Patrem* (Hymn 1895), a *Te Matrem* (Hymn 1896), a *Te Jehovah* (Hymn 1897), a *Te Agnum* (Hymn 1898), a *Te Sponsam* (Hymn 1882). Nothing seems wanting but the *Laudes Filiae*, i. e. *Ecclesiae Militantis*, and the Party would have a two-fold Trinity, a created and uncreated, a temporal and spiritual one. These *Laudes* need not be invented: they may be gathered together from what is abundantly to be met with in their Writings. What is more common among them than to call themselves the *only, holy, blessed Congregation*? Christ, in Hymn 1764, v. 4, is spoken to in the following Words: "Think on it, what the " Congregation, which never *dies*, can give to the " Brethren." Hymn 2197 contains a Dialogue between them and the Angels, who, by way of *Response*, are made to tell the Congregation, in Verse 10, that "when they hear the Brethren sing " their *Te Sponsam* and *Te Agnum*, they are ready " to fall on their Faces"—If the Party continues in this Strain, the Legends of the Papists, for Instance, *de Litania Gregorii M.* will be but Trifles in Comparison with them.

What Prophaneness, Levity, Drollery, wild and ludicrous Representations, fit only for causing Derision, and creating ridiculous and nauseating Ideas, do not the following Hymns and Part of Hymns contain! Hymn 2011. "Nothing is more courteous than our little Master (*i. e.* Christ), nothing loves itself so much, as his little Fool, 1 " *Cor.* i. 25; nothing preaches with more Power, " than little Wound-Parsons, 1 *Cor.* ii. nothing

(<sup>1</sup>) In another of these Mongrel Verses, *viz.* Hymn 2308, v. 2, they, in express Terms, profess *devouring their God*—  
" *his intuens devoro Deum meum, who formerly out of his Grawe,*  
" *still gave amorous Glances.*"



" sings sweeter than Jesus's Larks. For which  
 " Reason I do remain unmoveable in the Union  
 " of the little Fools, and love eternally the little  
 " Matter of the little Fools"—Hymn 2278, v. 1.  
 " So always Sideways squintingly, so Side-home-  
 " Sickness feelingly, so through the Lamb's-  
 " Heart's-Cave creepingly, so the Lamb's-Sweat-  
 " Tracks smellingly, on the magnetic Side: So  
 " Jesus's Sweat-Drops likely, for Love-Fever  
 " shakingly, as the Child is full of Spirit; so  
 " Corps's-Air attractively, so Wound's Moisture  
 " spoutingly, so Tomb's Steam scentingly," &c. (1)  
 —Hymn 2235. " O friendly little Jesus, may  
 " thy friendly Eye shine on this thy *Griefselein*, thy  
 " Cross-Wood-little Splinter, thy Blood Must-  
 " little Cooper, thy frozen *Zieferlein*, that creeps  
 " into thy Arms to be Lamb-like warm; not  
 " worth a little Penny, without the Blood's Essay,  
 " the Holy Ghost's Wash, Scale and little Stamp.  
 " However, it is now thy Bank's little Keeper, and  
 " draws in thy Name, into the Covenant's little  
 " Coffers, all those little Figures, one after ano-  
 " ther, that are for his Account"—Hymn 1977.  
 " Here jubilate the Customers of the Nail Marks,  
 " who, out of such Dogs, are become such little  
 " Sheep"—Hymn 2229. " The blessed Cross-Air-  
 " little Bird Troop" (*i. e.* the *Herrnhuters*) " sings  
 " and plays more charmingly than all Virtuo-  
 " fos"—Hymn 2195, v. 2. " Every Thing  
 " appears too long and too short to us, when we  
 " do not measure it by his (Christ's) Carpenter's  
 " Apron" (2)—Hymn 1945, v. 2, 3. " The  
 H " wounded

(1) It is to be observed, that these Words in the Original sound infinitely more ridiculous, than in the Translation.

(2) Christ, in these Hymns, is stiled, over and over again, a Carpenter and a Journeyman Carpenter, neither is the Carpenter's Hatchet forgot—(See Hymn 2242); whilst the Moravian Patriarch

"wounded Cross-God's Covenant's Blood, the  
 "Wound's-Wound's-Wound's-Flood, ye Wounds!  
 "Yea, ye Wounds! Your Wound's-Wound's-  
 "Wound's-Goods, make Wound's-Wound's-  
 "Wound's-Courage and Wounds, Heart-  
 "Wounds. Wounds! Wounds! Wounds!  
 "Wounds! Wounds! Wounds! Wounds!  
 "Wounds! Wounds! Wounds! O! Ye Wounds!  
 "A thousand-fold greeting to thee O Blood of  
 "my Lord Jesus Christ! thou first Wound of the  
 "Covenant's Member! thou bloody agonizing  
 "Sweat in the Wine, which thou hast appointed  
 "for an Union! thou Sweat at the Pennance-  
 "Conflict-Hour! Wounds! Wounds! Stripe-  
 "Wounds! Thorn-Wounds! Nail-Marks! Spear-  
 "Slit! God thank you, ye Wounds!" Item,  
 their whole *Litany to the Wounds of the Husband*,  
 as it is intitled, in which, among other Things, it  
 is said (p. 1865) of Christ's Wounds, which they  
 accost there under the Appellation of *savoury*  
*Wounds*, that "whoever points a little Stick and  
 "scratches them ever so little and licks, may get  
 "a Taste of them."—Item Hymn 2280, which,  
 according to the Rubric, is a *Communion Hymn*:  
 "How doth a Cross-Air-little Bird" (*i. e.* an  
*Herrnbuter*) "when it is willing, when it has Leave  
 "to enter? The Puffs of the Cross-Air take it,  
 "and carry it before the little Corps, (by which  
 "they understand Christ); the Wings grow faint,  
 "the Bird would fall down, had it not, with its  
 "Bill, peck'd itself in it between Skin and Flesh.  
 "There it hangs on the primary Magnet; there  
 "it hangs stilly and steadily, though Hours and

triarch himself is celebrated there by the Title of a *Person dis-*  
*tinguished in the World*, his Damsel *Anna Nitschman* by that of a  
*Lamb's Priestess* (See Preface of the Supplement to the *Candid*  
*Narrative*, p. 24), and the Sect in general by the most pompous  
 Titles.

"Times

“ Times and more than one Eternity should pass  
 “ away. Much Joy to the eternal Life! Ye  
 “ Saints! suffer me to stick fast” Item Hymn  
 2277, where the first Verse begins as follows:  
 “ Now hearken ye Cross-Air little *Folks*” Verse  
 5. “ What is a Cross-Air little *Atom*?” Verse 6.  
 “ What is a Cross-Air little *Spunge*?” Verse 7.  
 “ How is a Cross-Air little *Heart* to be got?”  
 Verse 8. “ Where burns the Cross-Air little *Wax-*  
 “ *Taper*?” Verse 9. “ There are likewise Cross-  
 “ Air little *Fogs*” Verse 10. “ What is a Cross-  
 “ Air little *Chick*? Let it even be but a Cross-  
 “ Air little *Powt*; it is a little Beast, that has a  
 “ Scent of the Hen” &c. Verse 11. “ How  
 “ doth the Cross-Air little *Bee* go on?” Verse 12.  
 “ How behaves the Cross-Air little *Sheep*?” Verse  
 14. “ What doth the Cross-Air little *Calf* do? it  
 “ skips into the World; it knows something, and  
 “ doth not know it rightly, &c.” Verse 15.  
 “ What is a Cross-Air little *Swallow*?” Verse  
 16. How is it with the Cross-Air little *Larks*, that  
 “ are on the Church Fold? O! they are so eager  
 “ of singing and swinging in the little Air, &c.”  
 Verse 17. “ What is a Cross-Air little *Cloud*?”  
 Verse 18. “ What is a Cross-Air little *Chariot*?  
 “ —Galgal, Galgal, Galgal, it is greased with Je-  
 “ sus Blood”—Verse 19. “ What is a Cross-Air  
 “ little *Boat*?” Verse 20. “ How do the Cross-  
 “ Air little *Trees* look?” Verse 21. “ There are  
 “ likewise Cross-Air little *Grapes* to be had, &c.”  
 Verse 22. “ Who stirs the Cross-Air little *Salves*?  
 “ the Wonder - Wound Balsam.” Verse 23.  
 “ What is a Cross-Air little *Body*?” Verse 24.  
 “ How is it with the Cross-Air little *Eye*?” Verse  
 25. “ How acts a Cross-Air little *Bill*?” Verse  
 26. “ What is a Cross-Air little *Girl*? The Over-  
 “ seers of the Matrimonial Copulation say, it is  
 “ a Creature, a fourth Part Mushroom by Na-  
 H 2 “ ture,



" ture, three-fourths Jesus-like, &c." Verse 27.  
 " What is a Cross-Air little *Boy*?" Verse 28.  
 " What is a Cross-Air little *Man*? It is an *E-*  
 " *noch's* little Brother—through the Lamb's Merit  
 " —he has a Right to reclaim—for, the little  
 " Men are Representatives of Christ"—Verse 29.  
 " How can one become a Cross-Air little *Wife*?  
 " —A Boy, whom the Corn of Jesus's Corps  
 " has brought forth, is by the Husband of Souls,  
 " so long holily attached to her, in order to act for  
 " him as his Procurator, till the Time comes of  
 " conducting home" Verse 30. " What little  
 " Caps do you wear, ye Cross-Air little *Pidgeons*?  
 " &c. &c. &c.——What they relate of Christ, in  
 " Hymn 2085, deserves especially to be mentioned  
 " here. " The Shepherds, *Magi*, Men and Wo-  
 " men carry it so before them, the great and little  
 " Oxen go and smell at the Creator of Nature,  
 " who was such a small Child, and they honour  
 " him according to their Way. I see him carried  
 " on Arms: they intend to Wound him. I see,  
 " Mercy upon me! his Member flead for my  
 " Sake. I see him in the River kneeling, the  
 " Water touching his Forehead; immediately  
 " after Baptism he is forced to remove to the De-  
 " sert, where he sits without Viſtuals, Sleep and  
 " Company, near the Hobgoblin, the Goat, and  
 " full of Melancholy. I hear him enter into a  
 " Dialogue with the Tempter; Jesus is quite  
 " lazy, fallen away, speaking becomes difficult to  
 " him; when Satan attacks him, he utters some  
 " such Verses as he can muster up." In short, this  
 " Hymn speaks of him as sometimes *in a Negligée*  
 " and *vexed by an Uncle*, at others *oppressed by an*  
 " *Aunt*, as *behaving like an Handicraftsman*, some-  
 " times *weareng a Plough-garb*, at others *digging after*  
 " *a Root*, sometimes *catering for the House*, at others  
 " *taking up the Carpenter's Apron*, sometimes the *Whip*,  
 " sometimes

*sometimes sitting in a Toll-Booth, or in a Kind of Beer-House, among the lowest Sort of People. Mary Magdalen, whom they call, in Hymn 2258, v. 4, a Farthing-Whore, has here likewise particular Titles. She is called a Scarecrow without Plaister, a seven Devil's Baggage, a half rotten Piece; yet at the End, she is dismissed with the honourable Appellation of a Reverend Sister, and we are told, that she gave the last Kifs to Christ in his Grave.*

Concerning the Apostles and the primitive Church, they express themselves in Hymn 2206. Part II. as follows: "How much hath not the Lamb, during the three Years before his Resurrection, skim'd off his Disciple's Brains, and brought their Hearts in Order; yet before his End, he still called them impatient ones. In order to bring them, after his Resurrection, to believe, he was obliged to call them *stupid Asses*; and twenty Years after, they yet quarrelled about the *Anomia*, and thirty Years upon this, Saint Paul gives it up, and says, *they all forsake me*. I scarce can comprehend it; thus it look'd in the first House. My God! how did it look there!" After having given so contemptible a Picture of the primitive Church, they forget not to shew their own Superiority, in the Verse that follows immediately after. "And as for us miserable nominal Christians, Fanatics and Atheists, infatuated with Sects of all Kinds, coarse and fine, intangled in the Net of all Passions, nay even in the Law. What Misery and Pains has he not, during twenty Years, experienced with respect to us; and before these Years are at an End, what are we? Little Hearts, so clean in his Blood swimming Worms, enamoured with his four little Nails, nay Cross-Air little Atoms, languishing little Pidgeons after his Side-Crevise."

A Part of the *Herrnbut* Devotion consists in bragging of the Propagation of their Party, whereof we find the following Passages in a Hymn, intitled, *Hymn of the Witnesses*, viz. the 1867th.

“ *Mulatto* People, Savages and Negroes are called  
 “ upon by him (Christ) to join the Cloud of Wit-  
 “ nesses; the *Hottentots* suffer their Ears to be  
 “ pierced through: *Jebudim*: *Mamelucks*, *Hanna-*  
 “ *ken*, *Heydukes*, lower the *Tschakanen* for the  
 “ Cross’s Standards. How do the Cloud of Wit-  
 “ nesses like the *Moravian* People! O the grace-  
 “ ful Time! we should be sorry, did we as yet  
 “ know nothing of the *Savannah* Coast, *Stiffikker*  
 “ Thickets, the *Caffre*’s Gibberish, *Samojedan*  
 “ Dwarfs, *St Cruz*’s Coffins, the *Lapland* Seas,  
 “ *Greenland*’s rough Coasts, *Susquehannab*’s Desarts  
 “ have seen us, *Canada*, *Kebelle*! *Mugurugampelle*,  
 “ the *Caffran* Meadows, the brown *Barbieses*, *Aqua-*  
 “ *nuschioni*, *Schawanobs*, *Huroni*. The *Finlanders*  
 “ and *Esthonians* know the *Moravian* Guests. *Hit-*  
 “ *land*, *Man* and *Norge* perceive the Saviour’s Care,  
 “ to save Souls, nay even the *Zingalese* do so.  
 “ The *Calmucks* flutter still in their erring Way;  
 “ the *Tartars* are still in Confusion; the Negroes  
 “ about *del Mina* wait for Help. Do you know  
 “ the Places, where the Crocodile in the Reeds,  
 “ and Satan in the Air, watch for poisoning Men?  
 “ Discreet *Candia*, mild *Indostan*, the concerned  
 “ *Gauren*, Christ’s first Gain, perhaps wait for  
 “ Boors. *Algiers* doth not fall off—May *Iceland*  
 “ become Jesus’s Inheritance, in Spite of *Mount*  
 “ *Hecla*’s Gulps.” The 1870th Hymn contains the  
 following Geography. “ May the Word, the  
 “ the little Word *Blood* give Courage to our  
 “ House! May it every where anoint, at *Betel*,  
 “ *Herrnbut*, *Herrnhaag* and *Niesky*, at *Ronneburg*,  
 “ *Berlin*, *Betlehem*, *Yrin*, *Nazareth*, *Stettin*, *Gnadek*,  
 “ *Frey*, *Hill* and *Valley*, *Cruz*, *Thomas*, Side-Token,  
 “ School in the little Lamb’s Thigh, *Cape*, *Got*,  
 “ *Haab*.



“ *Haab, Montmirail, Barbies, Lamb’s Inn, Mile End,*  
 “ *Lamb’s Hill, Herrendam, Philadelphia.* O had it  
 “ pleased our Husband (at *Geneva, Neufaltze* and  
 “ *Jan, Rosnitz, Coppenbague, Colombo, Kittidam,*  
 “ *Dom, Lamsberg*) to say yea! (*Torn’, Cocallico, Pa-*  
 “ *ramaribo*) it would go in Jubilo.” If we com-  
 pare herewith No. 2155, which contains forty little  
 Hymns of this Nature, not only their Geography  
 is much alter’d, but we likewise find many Places  
 registered there, in which the Party has been dis-  
 appointed in their Endeavours of propagating them-  
 selves, or such Places, which some of their Mem-  
 bers, in their Journey, have seen, or have had a  
 Mind to see. The following may suffice as In-  
 stances thereof. Part 32. “ Plants, which, thou  
 “ Father, dost not chuse to have, are digged out  
 “ again——Father, remember Jesus’s Propitiation,  
 “ the shallow Plan at *Berlin*, the premature one at  
 “ *Stettin*, O pardon it!” Part 38. “ How tho-  
 “ roughly vile are we not, and nevertheless have a  
 “ Right; I *Mugurugampelle*, we little Chambers on  
 “ the *White Sea*, on the River *Neva*, at the *Polar-*  
 “ *Bear*, in *Riga Citadel, Capo Corso, Lissa Boa,*  
 “ *Skebantowa, Ouranoki, Hecla, Sickebillebocki.*” In  
 Part 39, they sing as follows: “ Here comes  
 “ another Angel and brings an Homage: *Co-*  
 “ *lombo, Torn, Ogitsche, Man, Oxtonwakin, Norg,*  
 “ *Jan, Zaparowa, Klitsche, Fremesta, Purisborg,*  
 “ *Geneva, Pilgerrube Hutts, York, Alsatia, Tulpo-*  
 “ *bockim, Teck, Oley*, would pray; don’t spoil it,  
 “ there is something in them.” Part 40. “ O  
 “ *Ronnburg, Germantown, O Schippach, Nannach-*  
 “ *tausche, Smithhouse Friedrichsowa, O Leustadt!*  
 “ *Doves Rest, Krausche, Schloss, Gnadeck, Lindheim,*  
 “ *Peil*, are Caravan Places or Inns, and Quivers,  
 “ where the saving Arrows go in and out.”——  
 “ What Sort of Hymns would not come forth,”  
 says Dr. *Baumgarten* judiciously on this Head,  
 H 4 “ should

“ should all Cities and Villages, but of one Pro-  
 “ vince, belonging to the Protestant Church, be  
 “ brought into Rhimes, or were a Member of the  
 “ Popish Church to take it into his Head, in this  
 “ Manner, to celebrate by Songs the great Number  
 “ of their Congregations, and insert in them not  
 “ only *Sueden* and *Holstein*, but likewise *Vesuvius’s*  
 “ *Vulcano*, which he might as justly do, as the  
 “ Party, in their Hymns, has inserted *Norge* (by  
 “ which they mean *Norweguen*) *Alsatia*, and *Hec-*  
 “ *la’s Vulcano?*” (See *Baumgarten’s Theol. Opin.*  
 T. V. p. 462.) — But such Catches are neces-  
 sary for Mr. Zinzendorf’s Purposes. For, by this  
 Sort of *Legerdemain*, the ignorant Multitude is set  
 a staring, and in a holy Transport at the marvellous  
 Success of their Leaders, and others are made to in-  
 fer a peculiar divine Assistance from so extensive a  
 Propagation; (not considering that such an Argu-  
 ment would equally hold good for the *Mahome-*  
*tans*), and thereby are decoyed to join the Party.  
 There are even Hymns in their XIIth Appendix,  
 in which one and the same Place is inserted under  
 different Appellations, and fictitious Settlements  
 mentioned, in order to enlarge the Catalogue. *Conrad*  
*Weiser*, Esq; a Justice of the Peace in *Pensylvania*,  
 makes the following Remarks on these pompous  
 Hymns. “ The Count,” says he, “ has never  
 “ been in *Canada*, and all those Places in *Pensyl-*  
 “ *vanja*, which the XIIth Appendix of their Hymns  
 “ sets forth as lying in *Canada*, except *Stiffick*, *Sche-*  
 “ *comecko* or *Yrin*, which are three Names of one  
 “ and the same Place, and lyes in *New York*, and  
 “ not in *Canada*. The *Hurons* live in that Part of  
 “ *North America*, which is called *Canada*, 600 En-  
 “ *glish* Miles from *Philadelphia*, and the Count  
 “ has never been there, or has he ever seen any of  
 “ them. The Names of *Wajomsk*, *the bauto Wono-*  
 “ *fridau* signify but one Place. Item, *Cleguanu-*  
 “ *skiong*,

“ *shiong*, *Onantago*, *Frognois*, are one and the same  
 “ Thing, and denote the *Five Nations* that have  
 “ been long united together, whereof *Onantago* is  
 “ the principal Place. The three Currents *Dela-*  
 “ *war*, *Lecha*, *Manakesie*, between which *Bethle-*  
 “ *hem* lies, signify one and the same River. For, the  
 “ *Manakesie* falls by *Bethlehem* in the *Lecha*, and  
 “ the *Lecha* not far from it in the *Delawar*; but all  
 “ three are very far from *Canada*. As for the other  
 “ Words and Names of their mighty planting  
 “ Places, for Instance, *Kittidam*, which is a desert  
 “ Hillock near *Tulpehockin*, where not one Soul  
 “ lives, I do not know what they are designed for,  
 “ unless to cast a Mist in People’s Eyes. The  
 “ Count was not in his Senses when he made these  
 “ Hymns.” See *Bumgart. Theol. Opin.* T. VI. p.  
 682. It. *Fresen. Accounts*, T.

According to what has been shewn in the *Candid*  
*Narrative* (p. 56, 57.) Mr. Zinzendorf is not  
 ashamed, in his Pulpit Discourses, to set off the  
 Member of Generation in Men as *the most noble and*  
*most respectable Part of the Body, nay superior to all*  
*the rest*. The better to countenance that pretended  
 Nobleness and Superiority, his Imagination has  
 furnished him with another Invention, which is  
 yet more impure and scandalous. It is that *Christ*,  
 by his Circumcision and the Opening of his Side  
 (which he is lewd enough to compare with the  
 Organ of Generation in the other Sex, (See Preface  
 of the *Supplement to the Candid Narrative*, p. 25.)  
 has procured a peculiar Blessing to Coition. In  
 those Hymns which relate thereto, we find *Christ’s*  
*Side Wound* impudently called the *Thigh-hole*, the  
*little Thigh-Space*, the *Thigh Crevice*, the *Slit on the*  
*Thigh*, the *Hole in the bloody Thigh*, (Hymns 1931,  
 v. 7. 1974, v. 3. 2129, v. 10. 2098, v. 2.) *I kiss*  
*the Thigh-Hole* (Hymn 2146, v. 2.) in *Jehovah’s*  
*Thigh-Hole* (Hymn 2104, v. 3.) And in the 2114th  
 Hymn,



Hymn, when speaking of the Circumcision they deliver themselves in the following Manner. " Ver. 1. " Little Boy" (by which they understand *Christ*) " thy Manhood is a Blessing to poor me, that I, " as a Warriour Boy, can be a Partaker of thy " Childhood. v. 2. May thy first holy Wound " anoint me for the Conjugal Business, upon that " Member of my Body, which is for the Benefit " of my Wife; v. 3. And the Purple-red Oil " flow upon my Priest's Hole, and make it rightly " fitted for the Procurator Business: v. 4. That I " may embrace my precious Rib with the same " Tenderneſs, thou didst embrace thy Wife, when " it went out of thy Side. <sup>(1)</sup> v. 5. In that bloody " amorous Pain do I bless my Conjugal Heart," (i. e. the female Partner) " and the Blood of the " first Wound makes the Oil in the Conjugal Business." Herewith agrees the 1990th Hymn, where the following Verses are to be met with: " v. 3. I see the Priest standing, who amidst the " Spirits blowing, circumcises the Fore-Skin of " the sinless Boy, v. 4. O holy Covenant's Member Slit! O dear Wound, guard the precious " Manhood, which thou hast consecrated to Vessels of Honour with the Blood of thy Member. " v. 6. When an *Esther* by Grace, and a Sister according to her Make, gets sight of the Covenant Member, her Senses are shut up, and she holily perceives, that God the Son was a Boy. v. 7. " Ye holy Matrons who, as Wives, are about your " Vice *Christs*, you honour that precious Sign, by " which they resemble *Christ*, with the utmost Veneration. v. 8. Conceive at the God's Hour, to

<sup>(1)</sup> Though the second, third and fourth Verses of this Hymn, have already been quoted by me in the *Candid Narrative* they cannot, for the Sake of Connection, be omitted here. And it is on the same Account, that a few more Passages of other Hymns, already quoted by me, will appear in the Sequel.

“ the Honour of this Wound, which conſerves you  
 “ chafte. Aim, in the Conjugal Buſineſs, directly  
 “ at the Saviour’s acting with your Spirit, Soul  
 “ and Body.” The 2010th Hymn is ſtill more  
 plain, with reſpect to theſe two Sources aforemen-  
 tioned. The Choir of the Siſters begins as follows,  
 “ Verſe 1. Mother! bleſs every Head,” (*i. e.* Male  
 one) “ which we have of the Lamb. Conjugal  
 “ Gifts, which the Huſband cannot enough be  
 “ thanked for! Mayſt thou, for *Jeſus’s* Sake,  
 “ anoint them Heart, Mouth and Front, where  
 “ one lies and worſhips, &c.” The Choir of the  
 other Sex answers to this in verſe 7. “ Our Heart’s  
 “ Tenderneſs, (which means the Huſband of the  
 “ Hearts,) ſometimes cries, ſometimes ſmiles, ſome-  
 “ times bears Witneſs, ſometimes is ſilent, loves  
 “ you Hearts intruſted to us, we ſerve your Joys  
 “ or Pains; and do it bended.” Upon which both  
 Sexes, in a Chorus, addreſs themſelves to what  
 formerly was adored at *Lampſacus* in the following  
 Words, “ Ver. 8. Member full of Myſtery! which  
 “ holily gives and chaſtly receives, the Conjugal  
 “ Ointments for *Jeſus’s* Sake, during the Em-  
 “ braces, invented by the Moſt Merciful himſelf,  
 “ there being then Seeds of the Church ſewed.  
 “ Ver. 9. Mayſt thou be bleſſed and anointed with  
 “ the Blood that formerly ran from our Huſband:  
 “ mayſt thou feel great Tenderneſs at the Side,  
 “ which is open for the Lamb’s Spouſe, ſince  
 “ the Spear has pushed into it, and which is  
 “ the Object of married People. Ver. 11. A Kiſs  
 “ of Peace (is given) and a Greeting to all our  
 “ dear Bones and Ribs, upon the Breſt, where  
 “ our little Children take their Nouriſhment from,  
 “ and the Body of the Siſters, incorporated with  
 “ the Chaſte (<sup>1</sup>).

Though

(<sup>1</sup>) Mr. Zinzendorf was himſelf the Compoſer of this ſcan-  
 dalous Hymn, *vid. Baumgart. Theol. Opin.* tom. 6. p. 879. And  
 he

Though the above Passages plainly shew the Party's Doctrines concerning Carnal Copulation, and that (O Infamy of Infamies!) they make it an *Act of religious Worship*, for the Communication of spiritual Grace; yet there are other Hymns, which bear Witness of this Scandal in a more unquestionable Manner. They sing in Hymn 1843, v. 22. "Be silent, ye that are in a single State. " Say nothing of Purity, ye single Choir Members, as long as you are *Ignoramusses* of the Sacrament of Matrimony." Hymn 2121. v. 1, 2. " We adore our King with holy Shaking; what a " deep Plan has not been given to us at present " for a Task! Miracle full of Mystery! where in " one Hour the Force of Love, more strong than " Death, helps to the anointed Union." Hymn 2143, v. 2, 3, 4. " Thou our Husband intrusts " us to one, who performs thy Matrimony, till it " shall please thee, to fetch the Soul, and its Body " to its Soul" (*i. e.* to himself, for, according to them, Christ is the only *Animus* or Male-Soul) " And therefore do I pray thee, and even especially at the Day of the dear Women Servants, " whom thy Grace moved, and who at Child-bearing speak of Jesus's Peace. A Thaw go " through the People out of thy bloody Side, out " of *God's* matrimonial Pitcher, that the Matrimonial Pledges, that lie under the Heart, may " likewise feel what the Mothers receive." (2)

As

he again has confessed in *Spangenberg's Apology*, p. to have been the Author of the 8th Verse, in which an Address is made to what formerly was adored at *Lampfacus*.

(2) Among sundry other Stratagems used by the Party for making a Shew of answering their Adversaries, they frequently pick out of the Quotations, brought against them from their own Writings, some Word or Expression, to which they give a forced Meaning, leaving all the other Proofs, which clearly evidence their Adversaries Allegations, quite untouched. As this is a very unfair Way of Dealing; the Reader, should the Party



As one and the same Coin makes but one and the same Impression; these religious Hymns ring of that horrid Doctrine, so plentifully set forth by Mr. Zinzendorf, in his Sermons, and which I have just now touched upon, *viz.* that *Coition is performed by the Male Sex in Christ's Stead*. That Business is there stiled in express Terms, (Hymn 1843, v. 13, as we likewise find it in the *Zinzendorfsian* Sermons, a *Vice-God's Act*. In Hymn 2166, v. 12. they sing as follows, "Our Matrimonies are Feoffments of Trust," (*i. e.* Goods intrusted, wherewith one cannot act absolutely, but must leave them to the Successor) "till we shall see the Husband of Matrimonies; this we know. Verse 6. God Papa and Brother Lamb, blow up trinitarily thy Flame, and thou Husband of Souls, thou matrimonial Father, be thou as near to the Procurator as to the Bride." Item, Hymn 2226, v. 2. "Be thou her Vice *Christ*," (the Male is here understood) "as she is the Picture of the Church, so must thou, in all Cases, perform his," (*Christ's*) "Office on her." Item, Hymn, 2268, v. 3. "The Lamb that has chosen thee to be his eternal Wife, and

Party make Use of this Stratagem, will be pleased to be upon his Guard, and closely examine, whether or no Answers are given by them to all and every Proof, by which the Allegations are supported. Here I must once more repeat Mr. Zinzendorf's Confession in Prose, already quoted in the *Candid Narrative*, p. 56, it being apposite to the above Article: "I do not understand," says he, "the Conjunction of Sexes any otherwise than in *Sensu Oeconomico & Ministeriali*, according to the *Liturgy of a Sanctuary* on Purpose appointed, called the *Congugal Bed*, where two Persons—keep a *daily Worship*—and where among other *Office Duties* and *Church-Graces*—Children are begot and conceived, &c." It ought to be carefully observed, that these Words stand in a Book, intitled *Lewis of Zinzendorf's Natural Reflections*, which he has very lately recommended to his Flock, long after I had, in the *Candid Narrative*, quoted out of it this Confession against him. See *Summary Instructions for the travelling Brethren*, printed in London for 1755. p. 67.

" for

“ for a Vicarship to thee, has created me, till he  
 “ shall be it himself.” Item, Hymn 2156, intituled  
 a *Church Hymn*, where in the 8th Verse, the Ma-  
 trimonial Choir sings as follows, “ The Wives are  
 “ almost uneasy, till their Husband shall embrace  
 “ them. What is a Vice Husband! A Child that  
 “ himself chuses to go over into the Husband’s  
 “ Arms. Husband! make it also, that one may  
 “ be able to indure it,” &c. &c. &c.

Thus we see under what various Pretences our  
*Moravian* Patriarch has introduced his Bed Cham-  
 ber Matters into religious Songs, and published  
 them, in order that they may be read and sung by  
 the Party with Edification. I have here endea-  
 voured to give a short Abridgment of them for  
 the Readers Information. I own I had determined  
 to arm myself with Patience, when I undertook to  
 meddle with these Matters; but I find now it for-  
 sakes me, and that I am quite weary of the Task.  
 So numerous are the Hymns that relate thereto,  
 and so nauseous are their Contents, that a Heart  
 susceptible of any Delicacy, must find great Re-  
 luctance in dwelling upon them; especially as their  
 Offensiveness increases beyond Measure, by being  
 blended with the Name of *Christ* and the most sacred  
 Acts of Religion. Instead therefore of entering into  
 a minute Detail thereof, let me be permitted to with-  
 draw from this Sink of Uncleaness, as quick as pos-  
 sible, by throwing together a few more of the most  
 remarkable Passages of their Hymns on this Head;  
 whereby the Reader will be fully convinced, that *the*  
*Party, being lost to all Sense of Shame, makes it a Part*  
*of their Devotion, to sing of the Act of Coition and the*  
*Circumstances attending it; that they ruminate there-*  
*on as if they were present at it; that, in some of*  
*them, Christ, who, according to their Doctrine, is the*  
*Husband in the most proper Sense, and the Vice Christ*  
*only in an improper one, is introduced as performing*  
*that*

that *Act*; and that their future Paradise is not a whit better than that of the Impostor Mahomet.

Let the Reader take the following Quotations.

Hymn 2188, v. 15. "I believe, that there is a

"Time coming, when my Creator *Jesus Christ*

"will marry me in Body and Soul." Hymn 1843,

v. 8. "I am purposely created for sleeping in his

"Arms." Hymn 2092, v. 4. "Well may, ye

"Companions, be at Rest, if you are truly minded

"to wallow in Blood, for, I know a Heart, which

"for his Sufferings and Pains," (i. e. *Christ*)

"longs to have you in his joyful Bed." Hymn

2288, v. 3. "In whose Hands" (i. e. *Christ's*) "thou

"hast, *plaudente Ecclesiola*, more than once consign'd

"thy Matrimonial Yea, till thy Husband," (*Christ*)

"shall conduct thee to Bed." Hymn 2302, v. 15.

"Mother," (by which they understand the Holy

Ghost) "prepare us for his" (*Christ's*) "Conjugal

"Bed." Hymn 2163, v. 2, 3, 4. "Till the Hour

"appears for which the Church weeps, and the

"invisible Husband shall appear visible: Till the

"grand Wedding Feast, when he (*Christ*) visibly

"shall send for his Rib bought by him, he has

"made a Present to his dear People of a Pledge,

"whereby his Cloud of Witnesses remember the

"future Matrimony, and already before hand

"taste such Strength, as if *God's* Son did already

"spread his Skirt over us. *Ezek.* xvi. 8." This

Pledge, in the following Verses, is explained to

consist in the *Lord's Supper*, and in the so oft men-

tioned *Vicarship*, in which the Husband represents

*Christ*, and which again is called there a *Sacrament*.

Hymn 2302, v. 13, 14. "O Husband," (i. e.

*Christ*) "steam through us thy Oil and *Spiritus vi-*

"*talis*, know us often, according to Body and

"Soul, in thy *Penetrable*." Hymn 2306, "Huf-

"band with the steaming little Corps!" (whereby

they understand *Christ*) "embrace me, hugg me

"thy



“ thy little Bride, make thyself to-day so *familiar*  
 “ with us as if we were little Sides,” (or Side-holes.)  
 Hymn 2193, v. 2. “ The Vice-Princes of the  
 “ Lamb’s Fair ones must first accustom and fit  
 “ them to their ownelves.—But when the Heart  
 “ has crept to the Hole in the Wound made by  
 “ the Spear, to dwell there, then the Matrimo-  
 “ nial Lord,” (*Christ*) “ may himself carefs it.”  
 Hymn 2172, v. 4. “ Whoever in the Band is  
 “ Representative of *Christ* and *his Office*, is held to  
 “ be his Wife’s Head; for it is to be seen, how it  
 “ spurts out of him, what he is full of, and for  
 “ what Purpose he is to be to her.” Hymn 2172,  
 v. 4, 5. “ He” (*Christ*) “ comes into their Juices,  
 “ with his Wound Juice, and in the Conjugal Bu-  
 “ siness makes them Creator like; he anoints and  
 “ macerates them, he deadens and enlivens them  
 “ in holy Harmony. And when the Anointment-  
 “ Oil flows, since *God* the Creator will have it so,  
 “ then the Couple is greeted by the Matrimonial  
 “ *God* of the Church; sometimes a little Body  
 “ coagulates, *Job* x. 10, which becomes a  
 “ Lamb’s Bone.” Ibidem v. 7. “ Happy is such  
 “ a Brother, who wears *Christ*’s Picture, and on  
 “ the Church’s Rudder now moves for two.”  
 Hymn 2186, v. 8. “ I see Members, Sisters and  
 “ Brethren, and in the Body of the *Christesses*  
 “ within it Procurators chosen by the Lamb.”  
 Hymn 2198, v. 8, 15, 16, 17. “ That officiating  
 “ Member full of Mystery, which every Man  
 “ wears, he (*Christ*) did likewise wear, the Cove-  
 “ nant’s Incision, in his first Days, shews it. Puberty  
 “ did not stay behind, and in every ordinary Thing  
 “ he became like us.—We look upon ourselves  
 “ as Youths, and feel ourselves as Lamb’s Wives,  
 “ predestinated to the eternal Matrimony, and till  
 “ *God* shall marry us, the *God* who is our Creator  
 “ and Father of the Lamb, till then we are a Bride  
 “ Heart.

“ Heart for Christ, not without Conjugal Flame:  
 “ He” (an *Herrnbuter*) “ feels it at the Lord’s  
 “ Supper, when his Breast is tendered to him, but  
 “ such feel mostly the Grace-Election, whom he  
 “ knows as a Husband. He truly enters into  
 “ them, that is to say in Body and Soul, and  
 “ steams through their Marrow and Bone with his  
 “ Conjugal Oil. Hereupon we take a View, but  
 “ only of the general Plan, to what Purpose the  
 “ venerable Members are intrusted to us as a Pre-  
 “ rogative, and pray to seal us till he himself  
 “ thinks proper to unbolt them again.”—Surely,  
 such Samples of Obscenity cannot redound much  
 to the Honour of the Broacher, and to do them  
 the Justice they deserve, we must own, that they  
 are much a-kin with the Abominations of the  
 ancient *Gnostics*, and the religious Worship paid by  
 the Heathen to *Pballus* and *Priapus*.

One Thing more, and I have done with this Pa-  
 ragraph. We have seen in that blasphemous Hymn  
 (*viz.* N. 2188.) which the Theological Faculty at  
 the University of *Tubingen*, has quoted against the  
 Party out of the XIIth Appendix of their Hymns, (‘)  
 and

(‘) To the Confusion of Mr. Zinzendorf, who, in his Expo-  
 sition (Part II. p. 21.) pretends to wonder how any one can pro-  
 duce Songs taken out of the *Moravian Cantional*, in order to prove  
 the Unsoundness and Absurdity of the Party, be it known, that not  
 only this blasphemous Hymn is to be met with in their XIIth  
 Appendix, but that the Party likewise has publicly declared  
 their having sung it at their religious Worship. See *Sermons at*  
*Zeyß*, p. 44. Nay, the more to lay open to the World how  
 much they value it, it stands once more inserted at the End of  
 another Sermon, delivered by Mr. Zinzendorf at *Marienborn*,  
*Dec.* 19, 1745. p. 23, and the following.—I have already ob-  
 served, that it is not my Intent here, to display at large the Im-  
 positions carried on by Mr. Zinzendorf in his *Exposition*, and  
 that this will be done in my *View* of that Performance, as soon  
 as he shall have published the *promised third Part* of it. It will  
 not however be improper, in order to shew how different his

and in which God the Father is taught to have been in a godly Sleep at the Creation, &c. That Mr. Zinzendorf, who is the Composer of it, likewise teaches there, Verse 9. that *the Oeconomy of the three united in Matrimony* (Husband, Wife and Child) *is the most perfect Copy of God, the primary Society.* See *Candid Narrative*, in the Appendix, p. 18. In another Hymn, which is likewise of his own Composition, viz. Hymn 2154, he introduces a Matrimonial Trinity, and tells us, that the Creator had blown into the Creature, an *Alkali and Acidum*, a *Spiritus reſtificatiſſimus*, and that in the *Vice-Chriſt's Action the Creator's Footſteps appear.* It ſeems, that this ſenſual Teacher, who brings in his filthy Ideas of Coition every where, was afraid his Meaning might not be taken in its full Extent. For, in another Hymn, viz. the 2175th. v. 3, which is likewise of his own Composition, we find him expreſs himſelf more roundly, viz. that *in the Actus Coitionis is a Reſemblance of the Holy Trinity.* His Words are as follows: “ Thus ſtands the Arch  
 “ Trinity, from which the human Society, in its  
 “ Conjugal Copulation, has deduced its deep  
 “ Myſtery, where the Husband, Wife and Child  
 “ are *one* Ground-Point, that very Moment in  
 “ which they trinitariſe,” or out of three become

Apologies are from what he teaches to his Flock, to lay before the Reader a Paſſage out of one of his Sermons relating to theſe Hymns, in which he, far from wondering how any one can produce Songs out of them, in order to prove the Unſoundneſs and Abſurdity of the Party, ſpeaks in Commendation of them, and exults ſo much as to number their Hymns among the ſpiritual Afflictions of Chriſtendom. The Paſſage ſtands in *his Homilies on the Wound Litany*, (p. 279.) which he has dedicated to his Lady, and is as follows. “ Our way of ſpeaking and thinking is to  
 “ be number'd among the ſpiritual Afflictions of Chriſtendom.  
 “ Hence it is no Wonder, that our Writings and preſent Kinds  
 “ of Hymns give ſo much Pain to the People, that they are  
 “ plagued by them, that they, for Pain, rail at them.”

one,



one, i. e. *in puncto conceptionis*.—In my Opinion Blasphemy can scarce be carried higher than this (').

§. 28.

Before I conclude, I must beg leave to lay before the Public one Instance more (besides those already mentioned) of the Artifices, Evasions and Impositions which occur so frequently in the Party's Answers to what hath been objected to them by their Opponents. A Number of scandalous Hymns having been laid by me to Mr. Zinzendorf's Charge in the *Candid Narrative*: Mr. Gambold, in the Preface to a shuffling Pamphlet, intitled *the*

(') I have seen Mr. Zinzendorf's Apology on these blasphemous Expressions in *Spangenberg*. Apology, p. 180, and 527. But what he urges there is rather a new Assertion, than a Conviction of the contrary. He continues his filthy and prophane Simile, by telling us, that "the human Creature has the Honour of being an Image of the *Actus continuus* in the Eternity." He again insists there, that, "the human Society owes it's Conjugal Copulation to the Mystery of the Holy Trinity; that the Husband, Wife and Child, in that Moment, are one Ground Point, and thus *ἀπαξ* trinitarise, and that he compares the *Status momentaneus*, with the *Status continuus* of the Holy Trinity." It will not be improper to quote here two Passages analogous to this Verse, out of Mr. Zinzendorf's *Sermons to the Matrimonial Choir*, published lately (See above §. 19. Note ) "The Saviour," says he, p. 202, "has ordered an Act, which distinguishes this State," (Matrimony) "from all others, and which represents the Supper of the Lamb with his Bride in Miniature, so that this Deputy of the Saviour communicates himself to his Wife in the Name of *Jesus Christ*, so that she can, and ought to think no otherwise, but that the Saviour stands behind her Husband, and that these Things are nothing else but Pledges of the eternal Matrimony, when God will be Consecrator, when the Creature marries the Creator. And, in order that they may not think this to be only a single Act, he makes them perceive a real Effect out of this Act, which is that momentary Matrimonial Trinity, where Father, Mother and Child are together," (or are one) "and by the Saviour's wife Providence, are afterwards taken again asunder." Again, p. 235, says he, "our Matrimonies are mere Copies of the Holy Trinity."

*Ordinary's Remarks* (p. 7.) and which was published soon after the *Cand. Nar.* come out, told the Public a cool and deliberate Lye in the following

\* Exp. P. II. Words: \**The Ordinary* (Mr. Zinzendorf) *is declared with the utmost Impudence the Author of Stanzas, he had not*

*so much as seen.*—It must be left to the Reader to judge, whether or no this is not a new Instance of the extravagant Power Mr. Zinzendorf exercises over his Secretaries; as they are so dependent on him, that for the Sake of saving their Patron, they assert Things, which it is an Impossibility for them to be convinced of. As for the Assertion itself, I ask every honest Man, whether the Party, by making this Declaration immediately after the Publication of the *Candid Narrative*, did not fully intend, that the Reader should believe, Mr. Zinzendorf knew nothing at all of those Hymns laid by me to his Charge? I dare be positive, every one will answer this Question in the Affirmative. On this very Account I, in the *Solemn Call on Count Zinzendorf, &c.* did prove, in an incontestible Manner, that he had *not only seen* these Hymns, but *published them* with a Preface, was *the Author of some* of them, had *sung them* with his Congregation, *approved of them* in his Writings, *quoted Passages* out of them, *recited them* from the Pulpit, and *defended their Contents so far, even in this Country, as to deem those that railed at them, worthy of having their Tongues pluck'd out, and Hands chopped off.* Let us hear now, in what Manner Mr. Zinzendorf endeavours to come off in this Affair. He says, *that what Mr. Gambold has asserted was true.* This is then a reiterated Lye, as Mr. Gambold's Assertion cannot be looked upon to have been made with any other View by the Party, than to satisfy the Public with respect to the Hymns mentioned in the *Candid Narrative*, and which were abundantly known

known to Mr. Zinzendorf; who, as it can be proved by a Letter of his, was apprized of what was contained in the *Candid Narrative*. And, continues he, *in order to render that Assertion still more intelligible*, (observe here the Craftiness of our Patriarch) *let me add to it, that I saw in the very controversial Books, published in England, Songs and Verses confidently charged on me, which I saw then the first Time in my Life*. This is mending the Lye with an Imposture. For as he finds himself fully detected by a World of Evidence, which I have brought against him concerning these Hymns, he, without taking the least Notice of it, endeavours to come off, by making the Public believe in a sly and indirect Manner, that Mr. Gambold's Assertion related to other Hymns published in *England* in Controversial Books, which he then had seen the first Time. Such infamous Dealing every candid Man must abhor from the Bottom of his Heart. This puts me upon saying something further with respect to the Impostures, he has, and is still carrying on with his Hymns. From the very first Time of his setting up his Sect, his Endeavours have been, to propagate his pernicious Tenets chiefly by Hymns. I find a Hymn Book published by him, as early as in 1725, which was republished, under his own Name in 1731. (Carpz. p. 495.) This I think proper to mention, in order to shew, in how base a Manner he has imposed on the Public in his Exposition, by saying \* that *he had forbid compiling a Hymn Book of the Brethren absolutely*; adding a notable Cant, viz. *till they were better acquainted with foreign Idioms*. As the pernicious Tenets, contained in the Hymn Book of 1725, and 1731, were exposed by several eminent Authors; Mr. Zinzendorf, fore against his Will, found himself obliged, in 1735 and 1737, to publish another Edition with Alterations; and

\* Exp. P. II.  
p. 20.



this Hymn Book, which was given out to be approved by the Party, was stiled an *Hymn Book of the Congregation at Herrnhut*; it was likewise said that *God had given the Censor very pure and expressive Thoughts*, and that this corrected Hymn Book throughout contained the *Sentiments of the Congregation*. (Carpzov. p. 497.) However, as it contained a great Number of his favourite Tenets, new Objections were brought against it; and the Court of Saxony, by an Edict of Aug. 7. 1737, mentioned above, prohibited the Use of it. Hereupon Mr. Zinzendorf, (in his *Bud. Collect.* P. II. p. 263.) charged his Adversaries with having spoiled, and as it were poisoned their Hymns; adding, that he and his People, would no more acknowledge that Hymn Book to be theirs; that another should appear, and till then, they would make no Use of those of the Hymns that had been spoiled, (which Hymns however, as we have just seen, had been given out to consist of *pure and expressive Thoughts suggested by God, and to contain throughout the Sentiments of the Congregation*.) Before I proceed further in the History of the Zinzendorfsian Hymns, I must take Notice of a Letter wrote by him to the King of Prussia concerning them. Though these Hymns are much extolled by him there; he acknowledges, however, that some of them might have been left out of the Hymn Book, that a new one should be published, and that *those Matters which fitted his Congregation best, should be reduced into an Appendix*. To this Letter which is to be found in the *Bud. Collect.* t. i. p. 805, Mr. Zinzendorf has added no Date, doubtless for secret Reasons: Yet in my Opinion, it was wrote in, or before the Year 1738, as it is followed by another Letter to the same Prince, and dated in that very Year. Who would not have thought after this two-fold Declaration, that the Party would have avoided speaking any  
more

more in Commendation of that Hymn Book ? Notwithstanding all this, I find in a Writing, published at *Amsterdam* in the *Dutch* Language, in the very Year 1738, intitled, *Verklaringe der Herrnhuthsche Broeders*, &c. p. 24. that they not only publicly avow these Hymns as theirs, but likewise add, *that how much soever their Hymn Book was railed at, they would not cease daily to sing the Hymns contained in it.* Let not Mr. Zinzendorf shuffle off this Writing, under Pretence of its not concerning him, as an Act of Approbation of its Contents, signed by him *October 29, 1738*, is annexed to it. Here we have Approbation and Disavowal of one and the same Thing, at one or near the same Time; that Hymn Book, which shortly before had been disowned by the Party in *Germany*, being again flatly acknowledged in *Holland*. But let us return to Mr. Zinzendorf's further Transactions with respect to his Hymn Book. I find another Declaration without a Date, inserted in his respectable Documents, viz. the *Bud. Collect.* t. 1. p. 188, in which it is said, *that he had a second Time given himself the Trouble of revising the Hymn Book, of correcting it with his own Hand, and that in this Form it shortly should appear in Public.* This new Hymn Book, corrected by Mr. Zinzendorf, appeared at Length in 1741, (*Carpz.* p. 500.) and now one naturally might have thought, that this Matter was fully settled; yet it appeared that even this Hymn Book was not yet the right one; for Mr. Zinzendorf, in order to shelter himself against the Objections which would be made against his Tenets dispersed here and there plentifully, and which Objections were actually made, had in his respectable Documents, T. 1. p. 317, acquainted the Public beforehand, (*Dec. 31, 1740.*) that *when once their Brethren's Hymn Book should appear—then they would know how to explain the Hymns made by themselves.*

Who can help nauseating at this preposterous Way of dealing, calculated for being the better at Liberty to impose on the Public, and, whenever attacked, to appeal to some Reservation or other made before-hand? What I have hitherto related, doth not properly concern those Hymns which I have objected against Mr. Zinzendorf, they being of a still newer Date. I have mentioned these Matters purely, in order to make the Reader the more sensible of Mr. Zinzendorf's Falsehood in making the Public believe, that he never had published a Hymn Book, but only caused a little *Essay* to be printed in German Town, which could serve his People for a Sketch, how he would treat that Matter for the future.\*

\* Exp. P. II. Item, what he further says there, that *no Hymn Book acknowledged by the*  
p. 20. *Moravians, had ever existed in his Time.*

As for what he adds in the same Place concerning an Authorization by his Synod, it is a mere Juggle; he being the Person that convokes and directs them, and has a Negative Voice over them, in Consequence of the Call which his Party has given him. I shall now take in Hand those of his Hymns of a newer Date, viz. such as have appeared after the Year 1741. As in his Letter to the King of Prussia, which has been alledged above, he had promised, that *those Matters which fitted his Congregation best, should be reduced into an Appendix*; we may suppose, that this Way was then already hit upon by him, for the Sake of having always an Opportunity to extricate himself from the Charges that might be brought against him concerning its Contents; by saying that it was no Hymn Book,

but a *Cantional*, as he, styles it, in  
\* Exp. P. I. his Exposition;\* just as if the Name  
p. 21. given to a Thing, altered its Property, and as if Hymns sung in their Congregation were not the same, under whatever Title they appeared, whether



whether a Hymn Book, Appendix, or *Cantional*. Should I dwell on all his Appendixes, it would detain me too long; wherefore I shall only confine myself to those out of which I have taken my Quotations against him. It will however be impossible for me to avoid repeating here and there Matters already mentioned by me in my former Writings. It was in the Year 1742, that Mr. Zinzendorf presented his Congregation with the XIth Appendix, in the Preface or Dedication of which, besides what has been already mentioned by me in the Solemn Call, p. 17, concerning that Matter, he wishes them, that *the Lamb, by the Hymns contained in that Appendix, would make them feel, what he so powerfully had experienced from the greatest Part of them.* As Mr. Zinzendorf in that very Preface or Dedication, had promised them the XIIth Appendix, *which according to what he said there, for the greatest Part was finished,* he accordingly gratified them therewith in the Year 1746; and so much were these Hymns in credit and sung by them, that according to the Acknowledgment of the Party, eleven thousand Copies were printed and dispersed among the Congregation. (See Preface to the Candid Narrative, p. 12.) Had the Divines abroad found it necessary to oppose Mr. Zinzendorf's Doctrines contained in his Hymn Book abovementioned; they now were still more necessitated to do so on account of these Appendixes, which discovered Impurities and Blasphemies ten thousand Times worse than those that were to be met with in the former. *The Filter, says Prelate Bengel, which was not a good one before, was now quite broke; so that both thick and thin came out.* Bengel, p. 336. However, Mr. Zinzendorf did not stop here. Four Additions, as scandalous as the Appendixes, were added by him; in the Preface to the third, which is dated July 11, 1747, he, in order to shew his People  
how

how much their Hymns were approved of without their Congregation, had the Vanity to tell them that they were re-printed by certain Friends. To prove this, he unfairly quoted the *Berlin Gazette*, the whole Passage in that Paper taken together, expressing the highest Disapprobation of these scandalous Hymns. In that very Preface, we likewise meet with the following Passage: *When I first heard, says he, that our XIIth Appendix had been criticised, I grew amazed; for, I only thought that some merry Verses, made for Children, and which might have been left out, had been attacked.—But finding that no such Matters have properly been the Object of our Censors, but that mere serious and principal Matters stantis & cadentis Ecclesiæ, are objected against; I shall not for the Sake of their not approving of them, cease to sing my Brethren and Sisters the innocent God-Lamb with Soul and Spirit, with Skin and Hair; nay, after mature Deliberation, I am grown still more thirsty to set the self-speaking and only sufficient Truth more and more in its full Light; and this the more, as the only Damage, which these People could occasion would be to prevent speaking the Period entirely out. &c.* In pursuing the Thread of the Account of those Hymns, I find that Mr. Zinzendorf and his Favourites are the Authors of the greatest and most scandalous Part of them; the List of the Composers of those that are contained in the XIIth Appendix, shewing, that he alone is the Author of 139 of them <sup>(1)</sup>. (Dr. Baumgarten, t. VI. of his Opin. p. 867). So positive is he likewise of *having therein set the self-speaking and only sufficient Truth in its full Light*, that according to the Report of Dr. Hoffman (in the

(1) Let the Reader, after having read the above, judge of the wicked Lye, that has been inserted by the Party in their *Letter to the Author of the Moravians compared and detected*, p. 30, and which is, that Mr. Zinzendorf had but barely condescended to or tolerated the printing the Collection of Hymns.

first Part of his Treatise concerning the *Herrnbuters*, p. 28) he, in *August*, 1748, openly produced the XIth and XIIth Appendixes to the Commissaries at *Herrnbut*, and, with his Followers, sung Hymns out of them, in their Presence. *They are learnt by heart*, says Prelate *Bengel*, and Mr. *Zinzendorf* much oftener quotes them in his Sermons, than the Scriptures. [I have, with respect to these Quotations, afforded Instances in the Solemn Call, p. 19, to which and other Allegations, brought by me, concerning these Hymns, I refer the Reader.] The Use of these Hymns is positively given out by the Party, *to be much more blessed than the reading of the Scriptures*. Dr. *Baumgart*, P. VI. of his Opin. p. 885. Mr. *Zinzendorf* in his Homilies on the Wound Litany, which he has dedicated to his Lady, p. 253, frankly tells us, that he and his People believe what is contained in their Hymns, and accordingly he has apologized upon them but so late as in the Year 1752, viz. in *Spangenberg's* Apology; and in his Discourses on the *Augsbург* Confession, published in the *English* Tongue here in *London* in 1753, (p. 98), he has declared them to be absolutely scriptural, and deemed such as rail at them, worthy of having their Tongues pluckt out and Hands chopped off. Now, after these many Proofs, by which Mr. *Zinzendorf* stands convicted, that these Hymns have been objected against him upon very good Grounds; let every Body judge of the shuffling Manner, in which he treats those Objections, without however, attempting to invalidate, in the least, the Proofs on which they are founded, and which have been produced in the Solemn Call; especially let the Reader reflect on his Confidence, in saying, that he wonders, Songs out of the *Moravian Cantorial* are produced and laid before the World, in order to prove the Unsoundness and Absurdity of the present *Moravian Singing*. This Cantional, or the Appen-



Appendixes alledged against him, every Body must perceive, are not in the least condemned by him. This is far from being his Purpose; nor can he do it, as they have been given out by him to contain *principia stantis & cadentis ecclesiæ*, and he declares that he will continue to sing in that Strain. His whole Intent is, to draw the Reader's Attention from these Hymns, by craftily producing a Collection of Hymns, newly printed, and frivolously insisting on that absurd Distinction between an *Hymn Book* and *Cantional*. Item, that no *Hymn Book* had been printed by him before, (though even this is against Truth, as has been shewn above). Hereby however, those Hymns contained in the Appendixes, are neither superseded, nor retracted, nor is the Public's Forgiveness asked for the notorious Scandal given by them. This Device is of a Piece with that practised by him concerning his Sermons at *Zeyst*. As he cannot publicly defend these Things, he aims at *smuggling* in his Doctrines, and makes Use of crafty Means for covering his Designs. The Reader may be still farther convinced of the Truth of what I have asserted, by inspecting some Passages in the very *Exposition* itself, where these Hymns are still well spoke of; viz. Addit. p. 28, they are stiled *Christian Poetry*, and that worthy Divine, Dr. *Baumgarten*, for having shewed the Perniciousness of these Hymns, is *charged with having given Scandal to all Germany*. Again, Exp. P. II. p. 17, these Hymns, though with the greatest Falsehood, are represented as the *Lutheran Way of singing*, and it is wished, that such as *occasioned Reflections on the adorable Body of the Saviour*, by which they mean, such as set their scandalous Hymns in a true Light, *were drowned with a Mill Stone about their Neck before they had done so.* (')

I

(') I must take Notice here of an Artifice made Use of by Mr. *Zinzendorf* (in his Exp. P. II. p. 21,) for defending one of his

I do not in the least doubt, but what I have said in these few Leaves, will again, according to Custom, be branded by the Party, with the Name of a *Libel*; and I am well assured, that I shall incur, more than I did before, the Displeasure of the *Moravian Patriarch*, who, on sundry Occasions, has shewn but too strong an Inclination to cause, were it possible, *Fire to fall down from Heaven on his Adversaries*. But was it merely sufficient, for quashing Accusations, to bestow odious Names on them,

his scandalous Hymns, though without daring to put the Public in a Way of knowing what Hymn he means. *The Prayer, upon which the Adversaries reflect*, says he, *is said to have been composed by an honest Peasant, who was very serious when he made it*. Upon consulting *Spangenberg's Apology*, I find, by what Mr. Zinzendorf says there, p. 303, that he means the 2114th Hymn quoted by me in the *Candid Narrative*, p. 68, and which is as follows: *May thy (the Saviour's) first holy Wound anoint me for the conjugal Business upon that Member of my Body, which is for the Benefit of my Wife, &c.* Now, as Mr. Zinzendorf, who, though not without a *Salvo*, charges a Peasant with having been the Author of that Hymn, defends it on the Score of his having been very serious when he made it; we have here another Instance of these scandalous Hymns being still apologized for by him. The said Hymn is one of those that are to be met with in the XIIth Appendix, and has been published by Mr. Zinzendorf himself. We have likewise seen that this XIIth Appendix was given out by him to contain *principia flantis & cadentis ecclesiæ*; wherefore he could not help speaking in Behalf of this Hymn. However, it is somewhat surprizing to me, that he, in the said Passage of the *Exposition*, has not taken the least Notice of another Hymn, quoted by me, in the same Page of the *Candid Narrative*, (*viz.* p. 68,) in which the *Herrnhuters* direct their Speech with great Devotion to what formerly was adored at *Lampascus*. It is the 2010th Hymn, which occurs in the same XIIth Appendix, containing the *principia flantis & cadentis Ecclesiæ Herrnhutianæ*, and begins as follows: *Member full of Mystery, &c.* As Mr. Zinzendorf himself is the Author of this last Hymn, according to his own Acknowledgment in *Spangenberg's Apology*, p. 303, why did he only mention the Hymn made by the serious Peasant, and pass over in Silence the other, quoted in the same Page of the *Candid Narrative*, and made by himself? I suppose, it will be said in his Vindication, that he too was serious when he composed it.

the

the false Apostles might, with as much Propriety, have cleared themselves of the Charges brought against them by the true ones, by calling them *Libellers*: I even think, that with Men of such Principles and Maxims, the *Ten Commandments* themselves would not fail of incurring the same Fate. As my Allegations do not consist in bare Words or Assertions, but are supported, throughout, by Proofs, which constitute the *main Point*, on which the Decision rests, and whereby the whole alone must stand or fall; I am confident of having no Reason, either to mind his and his Party's Declamations and Invectives, or to fear his *brutum fulmen*. I may say as much with respect to another Evasion, commonly used by the Party against those that upbraid them with their Hymns, and which, doubtless, will likewise be used against me. It consists in their laying the Scandal, which these Hymns give, not to their own Charge, but to the Account of those that oppose them; which is so impudent an Attempt, as to deserve no Refutation; being not a whit better than that of a Man, who, after having thrust himself naked into a Company of honest Matrons, should presume to lay the Charge of the Offence at their Door instead of his own. There is still another Objection, which the Party, in general, will make against *my calling on Mr. Zinzendorf*, viz. that he being represented by his Adversaries as a Man sticking at nothing, it is idle to call upon him to answer those Charges that have been brought against him; which admirable Shift has already been made Use of by them with much Confidence. To this I must answer, that was it possible I could so much forget myself as to make the least Shew of setting myself up for a Judge of Mr. Zinzendorf; a Plea of this Nature might deserve some Attention. But as this is so far from being the Case, that, on the contrary, whatever my



my Conviction from the many Proofs that lie before me, is of the Matters laid to his Charge, I intirely leave the whole to the Judgment of the Public; and as the *Call* I make upon him, is not made for my own Sake, but with a View that his own Answers to the Charges, and (*Nota Bene*) to the Proofs, shall give that Tribunal an Opportunity of weighing both Sides of the Question, and judging, whether he is justly accused or not; who sees not, that the Party, by the Help of this and the like wretched Evasions, endeavours to sink away from their Adversaries without encountering them? To conclude, let what has been already mentioned before be well remembered, viz. that Mr. Zinzendorf and his Party have made it known long ago to the World, that their Business is of too much Concern to the Public, by telling us, that they are to leaven us all through. Let it likewise be observed, that this leavening through, in all Appearance, is to be brought about in Post-haste. For, we are informed by him in a Sermon, (which is to be met with in a Collection, intituled *Count Lewis of Zinzendorf's seven last Sermons*,) p. 57, that *Quickness is the Advantage of their Plan* <sup>(1)</sup>. His Views being

(1) Were I not confined to Brevity, I should give here an Account, which would not be an unentertaining one, of the various open and secret Means Mr. Zinzendorf and those associated in Power with him make Use of in carrying on their Plan. "The *Herrnbulers*," says the present Archbishop of *Upsal*, among other Things in his Report, demanded of him by the King of *Sweden* in 1751, "can in those Places to which they come, the longer conceal themselves, as their Constitution allows them, outwardly to profess that Religion, which is there in Vogue, and secretly to divulge their own Tenets." Far be it from me, adds he, "to make a wrong Use of your Majesty's Favour, by quoting vague and ill grounded Rumours; but I shall only relate, what prudent, honest and well-disposed Men in foreign Parts, that have a thorough Knowledge of this unworthy Party, by their Letters have communicated to me, and which

being then of such an extensive Nature, and so much Expedition being proposed in the Execution of them ; it is, without Doubt, incumbent on every one, that has it in his Power to detect Impositions carried on in Matters of so great a Concern, to lay them open to public View. Nay, such is the Obligation, which the Bond of Society and that Regard which every one owes to the public Good, demands, that to be wanting herein, is in its Consequences equivalent to abetting or approving them. Now, as Things are thus circumstanced, they most certainly plead in my Behalf; and my Undertaking, such as it is, cannot stand in Need of a Justification.

“ which is, that the *Zinzendorfs*, for accomplishing their  
 “ Views, scruple not in different Ways to disguise themselves,  
 “ sometimes wearing Wigs, at other Times their own Hair;  
 “ nay, that their Brethren and Sisters, as they call one another, interchange and wear one another’s Cloaths, in order  
 “ to introduce themselves with more Security into Countries,  
 “ and to remain there, for drawing over People to their Party,  
 “ and disseminating their foolish Doctrines, &c.” *Acta Hist. Eccles. Weimar. Tom. XV. p. 556.* “ Their Maxims de propaganda fide,” says Mr. *Gross*, (who was personally acquainted with Mr. *Zinzendorf*, and had a thorough Knowledge of his Undertaking) “ excuse and sanctify every Thing, which they do.  
 “ The Jesuits may go to School and learn from their Ministers  
 “ and those that are in the Secret.” See his *Report concerning the Herrnhut Society*, p. 35.



# A P P E N D I X.

## N U M B E R   I V .

Translated out of the original *German*.

An Act of the Regency of *Budingen*, *December* the 2d, 1750.

Counsellor REICH, being President.

W H E R E A S amongst other scandalous Things, mentioned in the Books, published against the Fraternity of the *Herrnbuters*, or rather the *Zinzendorfsian* Sect, much has been said of what they call the *Initiation of Marriages*, according to the Plan of their Society; and the Magistrates of this Place, thinking it incumbent upon them, to enquire into the Truth of the Matter, especially as they had Notice given them, that an Inhabitant of this Town, the Widow of Mr. *Pabst*, a Rope-maker, deceased, had left their Congregation, on account of this scandalous Practice: This Widow,

K

*Johanna*



*Johanna Elizabeth Pabst*, 45 Years of Age, has been summoned and charged, faithfully to answer, to the best of her Knowledge and Conscience, such Questions as she was now to be asked, by Authority; so as to be able to corroborate it, if required, by a solemn Oath, and to answer for it, at the Judgement Seat of God; which she promising, by giving the Hand, instead of an Oath, was interrogated in the following Manner; and her Depositions set down *verbo tenus*: (Word for Word.)

ART. I. Whether it was true, that she the Depo-  
nent, and her Husband had been received  
into the Communion of the *Herrnhuters*,  
at *Herrnbaag*, about ten Years ago?

*Answ.* Y E S.

ART. II. Whether it be true, that there was then  
certain regular Hours, or quarters of  
Hours, set apart for conjugal Matters?

*Answ.* Y E S.

ART. III. Whether it be true, that there were re-  
gular conjugal Laws established, to be  
observed by the Members of the Society?

*Answ.* Y E S.

ART. IV. Whether it be true, that new-married  
People have been initiated?

*Answ.* Y E S.

ART.

ART. V. Whether it be true, that such as have been married long ago, were obliged to be initiated also, that their Marriage might be looked upon as conformable to the Plan of their Congregation?

*Answ.* To the best of her Knowledge, no Body was forced to do it.

ART. VI. Wherein these Initiations particularly consisted?

*Answ.* That married People must cohabit together in the Presence of the Elders, and afterwards receive their Blessing.

ART. VII. Whether it be true, that she the Depo-  
nent, and her late Husband, also, had a desire to lead their conjugal Life, agreeably to their Plan, not knowing then what Initiation was?

*Answ.* Y E S.

ART. VIII. Whether it be true, that they both solicited it?

*Answ.* Y E S.

ART. IX. Whether it be true, that it was granted them, and that *Herrnbaag* was the Place appointed for it?

*Answ.* Y E S.

ART. X. Whether it be true, that she and her Husband, were to cohabit there in the Presence of the Elders and Eldresses?

*Answ.* Yes, and That in a Room, next to the old Hall, where there was a little Bed, without Curtains. But neither of them knowing any thing of it before, were greatly surpris'd, and refused it, out of shame; she pretending it was an improper Time, on account of her monthly Courses. To which one of the Elders replied: that they did not mind That, but cohabited at such Times; but if they were scrupulous about it, they should not be constrained to it; so they only got the Blessing, and Co-habitation did not take Place.

ART. XI. Whether it be true, that she and her Husband were greatly confounded on this unexpected Proposal, and did hardly know, what Resolution to take, and how to come off?

*Answ.* Yes, as she mentioned before.

ART. XII. Whether it be true, that this shift came at last into her Mind; to tell Mrs. *Anna Neuser*, the Eldress, that she had her monthly Time?

*Answ.* Yes, as she said before.

ART.



ART. XIII. Whether it be true, that this Pretence had the desired Effect, and that the *Actus Cohabitationis*, before the Elders, did not take place then?

*Answ.* Y E S.

ART. XIV. Whether it be true, that she the Depo-  
nent, and her Husband, were not urged  
to it any farther, but that it was put off  
to another Time?

*Answ.* They had not been urged to  
it any more.

ART. XV. Whether it be true, that *Anna Neuser*  
gave her to understand, that the Con-  
gregation did not reckon it a Sin, to  
cohabit at such a Time, (*nempe, tempore*  
*menstrui.*)

*Answ.* Y E S.

ART. XVI. Whether it be true, that she the Depo-  
nent, and her Husband, after that, en-  
tirely left their Congregation?

*Answ.* Y E S.

ART. XVII. What she knew besides of these their  
conjugal Mysteries, or whether she  
heard \* of them, and if there had  
been some others from *Budingen*,  
initiated?

*Answ.*

*Answ.* That she knew nothing else, except that Mr. *Reus*, the Button Maker, who lately removed from hence to *Gelnhausen*, was initiated in the same Manner, and she supposes the same of the Copper Smith, because he was very closely united with their Congregation.

We certify under our Hand and Seal, that the above is a true Copy of the Original, at *Budingen*,  
*July 15, 1755.*

The Governor and Council of the Regency of  
*Budingen.*

Christoph. Frider. Braues.  
Moritz Albert. Reich.

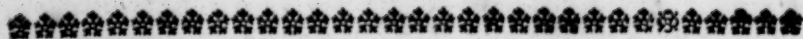
F I N I S.

E R R A T A. Part I.

- P. 2. for *Zenzendorfanismis*, read *Zinzendorfanisms*.  
P. 9. for *Matter* read *Matters*. *Ibid.* for *Unitus* read *Unitas*.  
P. 13. for *her* read *his*.  
P. 20. for *Herrnhaug*, read *Herrnhaag*, wherever that Name occurs.  
P. 21, and 26. for *Letters*, read *Letter*.  
P. 48. for *falsam*, read *falsum*.

Part II.

- P. 26. in the Note, for *Farty* read *Party*.  
P. 51. in the Note, for *Congugal*, read *Conjugal*.



BOOKS lately published by A. LINDE.

1. **A** Candid Narrative of the Rise and Progress of the *Herrnkuters*, commonly called *Moravians*, or, *Unitas Fratrum*. The second Edition, by HENRY RIMIUS. Price 1s. 6d.

2. A Supplement to the Candid Narrative, by the same Author. Price 2s. 6d.

3. A Pastoral Letter against Fanaticism. By *W. John Stinstra*. Translated from the *Dutch*. By HENRY RIMIUS. Price 1s. 6d.

4. A Solemn Call on Count *Zinzendorf*, the Author and Advocate of the *Herrnkuters*, commonly called *Moravians*, to answer all and every Charge brought against them in the Candid Narrative, &c. By HENRY RIMIUS. Price 6d.

5. A true and authentic Account of *Andrew Frey*; containing the Occasion of his coming among the *Herrnkuters*, &c. his Observations on their Conferences, casting Lots, Marriages, &c. and the Reason for which he left them, together with the Motives for publishing his Account. Price 1s.

6. An Account of a New Zoophyte, or Animal Plant from *Groenland*, in a Letter to Dr. *Haller*. By C. MYLIUS. Price 1s.

7. A Compleat *German Grammar*, in two Parts. The first Part containing, true, plain, and easy Instructions for acquiring fundamentally, in a short Time, the Knowledge and Use, both in speaking and writing of the *German Tongue*. The second Part is enriched with Familiar Words, Phrases, peculiar Expressions, proverbial Sentences and Dialogues: To which are added, for farther Application, several Pieces of News, *German Letters*, and some Moral Pieces in Prose and Verse; together with an ample Vocabulary in Alphabetical Order. By JOHN BACHMAIR, M. A. Price 4s.

8. Neue



BOOKS lately published by A. LINDE.

8. Neue Englische Grammatike, in sich haltend eine getreue, deutliche und leichte Anweisung die Englische Sprache in kurzer Zeit gründlich zuerlernen. Welcher beygefüget sind, eine gute Anzahl von nöthigen Wörtern und Redensarten, sonderlichen Ausdrückungen, Sprüchwörtern und Gesprächen, wie auch ein Anzahl nützlicher Briefe in beyden Sprachen: nebst einem Worterbuch in Alphabetischer Ordnung, von *Joh. Jacob Bachmair*, M. A. Price 3s. 6d.

9. The Soul's Espousal, or Union with Jesus Christ. By Mr. *Edward Pearce*. Price 1s. 6d. bound.

10. The History of the MORAVIANS, from their first Settlement at *Herrnbaag*, in the County of *Budingen*, down to the present Time, with a View chiefly to their political Intrigues. Collected from the publick Acts of *Budingen*, and from other authentic Vouchers, all along accompanied with Illustrations and Remarks, The whole intended to give the World some Knowledge of the extraordinary System of the *Moravians*, and to shew how it may affect both the Religious and Civil Interests of a State. Translated from the *High Dutch*.

11. The Natural History of *Norway*; containing a particular and accurate Account of the Temperature of the Air, the different Soils, Waters, Vegetables, Metals, Minerals, Stones, Beasts, Birds, and Fishes; together with the Dispositions, Customs, and Manner of living of the Inhabitants. Interspersed with physiological Notes from eminent Writers, and Transactions of Academies. Translated from the *Danish* Original of the Right Rev. *ERICH PONTOPPIDAN*, Bishop of *Bergen* in *Norway*, and Member of the Royal Academy of Sciences at *Copenhagen*. In one vol. Folio, 1l. 10s. bound.

12. The same in Fine Writing Demy, 2l. 2s. bound.

